

SIXTH YEAR OF PUBLICATION.

Quarterly Transactions of the British College
OF

PSYCHIC SCIENCE

LTD.

VOL. VI. No. 4.

JANUARY, 1928.

CONTENTS :		PAGE
Frontispiece	- - - Mrs. Annie Brittain.	
Editorial Notes	- - - - -	239
The International Congress, 1927	- - -	247
<i>Abstract of Chief Papers (Editor).</i>		
Normally Inexplicable Experiences	Herr F.	
von Reuter	- - - - -	261
Mediumship of Mrs. Annie Brittain	- - -	266
<i>From Notes Contributed by Herself</i>		
Book Tests. Mrs. Blanche Cooper	- - -	272
Evidential Testimony. Major C. Mowbray	- - -	281
Supernormal Photo, J. Burnside.	Mr. F. W.	
Warrick	- - - - -	283
Haddon's Story. Miss Cecil Lockwood	- - -	285
The Old Grenadier	- - - - -	294
FROM OUR CONTEMPORARIES	- - - - -	296
NOTES BY THE WAY	- - - - -	299
BOOK REVIEWS	- - - - -	302
CORRESPONDENCE	- - - - -	310
COLLEGE INFORMATION, INDEX, &c.		

Published Quarterly by The British College, 59, Holland Park, London, W.11.,
from whom it can be purchased, or from J. M. Watkins, 21, Cecil Court, W.C.,
or The Psychic Bookshop, Abbey House, Victoria Street, S.W.

Single copy 2/6. Post paid 2/9. Yearly Subscription 11/- Post paid.
U.S.A. Subscription \$2.75 Post Free.

Trade : E. Seale, 10, Imperial Arcade, E.C.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE

Limited by Guarantee.

Ltd.

Established 1920.

Incorporated 1925.

59, HOLLAND PARK, W. 11.

Telephone : Park 4709.

Hon. Principal :
J. HEWAT MCKENZIE.

Hon. Secretary :
BARBARA MCKENZIE (Mrs.)

EXECUTIVE COUNCIL.

President :

SIR ARTHUR CONAN DOYLE, M.D., LL.D.

Chairman :

MRS. ST. CLAIR STOBART.

Vice-Chairman :

REV. C. DRAYTON THOMAS.

Members of Council :

W. COTESWORTH BOND.

WALTER BALDWIN.

STANLEY DE BRATH, M.I.C.E.

S. O. COX.

MRS. KELWAY BAMBER.

MRS. CHAMPION DE CRESPIGNY.

MRS. DEVENISH.

JOHN HEELAS.

G. C. ASHTON JONSON.

CHARLES MARSHALL.

HARRY C. SCOFIELD.

A. W. TRETHEWY.

Honorary Members :

THE VISCOUNTESS GREY OF FALLODON.

BRIG.-GEN. F. C. CARTER, C.B. MR. G. R. S. MEAD.

MAJOR C. C. COLLEY.

DR. EUGÈNE OSTY.

DR. L. G. R. CRANDON.

PROF. F. W. PAWLOWSKI (Michigan).

MR. J. ARTHUR HILL.

MR. S. G. SOAL.

MR. JOSEPH DE WYCKOFF.

Hon. Librarian

MRS. KITCHEN.

THE COLLEGE FOUNDATION TRUST FUND.

Trustees—SIR ARTHUR CONAN DOYLE, M.D., LL.D.

MRS. ST. CLAIR STOBART.

MR. HARRY C. SCOFIELD.

The above Fund has been established to ensure the future of the College, and, in addition to the generous support given by many in yearly subscriptions, Life appointments can be claimed.

Since the Trust Fund was established in January, 1925, the following have been taken up by members.

Life Governors (£200)	...	...	1
Life Patrons (£100)	...	...	6
Life Members (£50)	...	...	22
Life Associates (£25)	...	...	24

Generous *Donations* from 47 Members have also been received for the Fund.

The Trustees will welcome *Bequests*, a suitable form being provided for this.

Bankers—The Midland Bank, Ltd., Notting Hill Gate, W.11.



[Photo by Dora Head, 106, Holland Park Avenue, W.11.

MRS. ANNIE BRITTAIN.

Quarterly Transactions

OF THE

British College of Psychic Science,

Ltd.

Editor - - STANLEY DE BRATH, M.I.C.E.

Responsibility for the Contents of any article appearing in these Transactions rests entirely with the Contributor, and not with the College.

Vol. VI.

JANUARY, 1928.

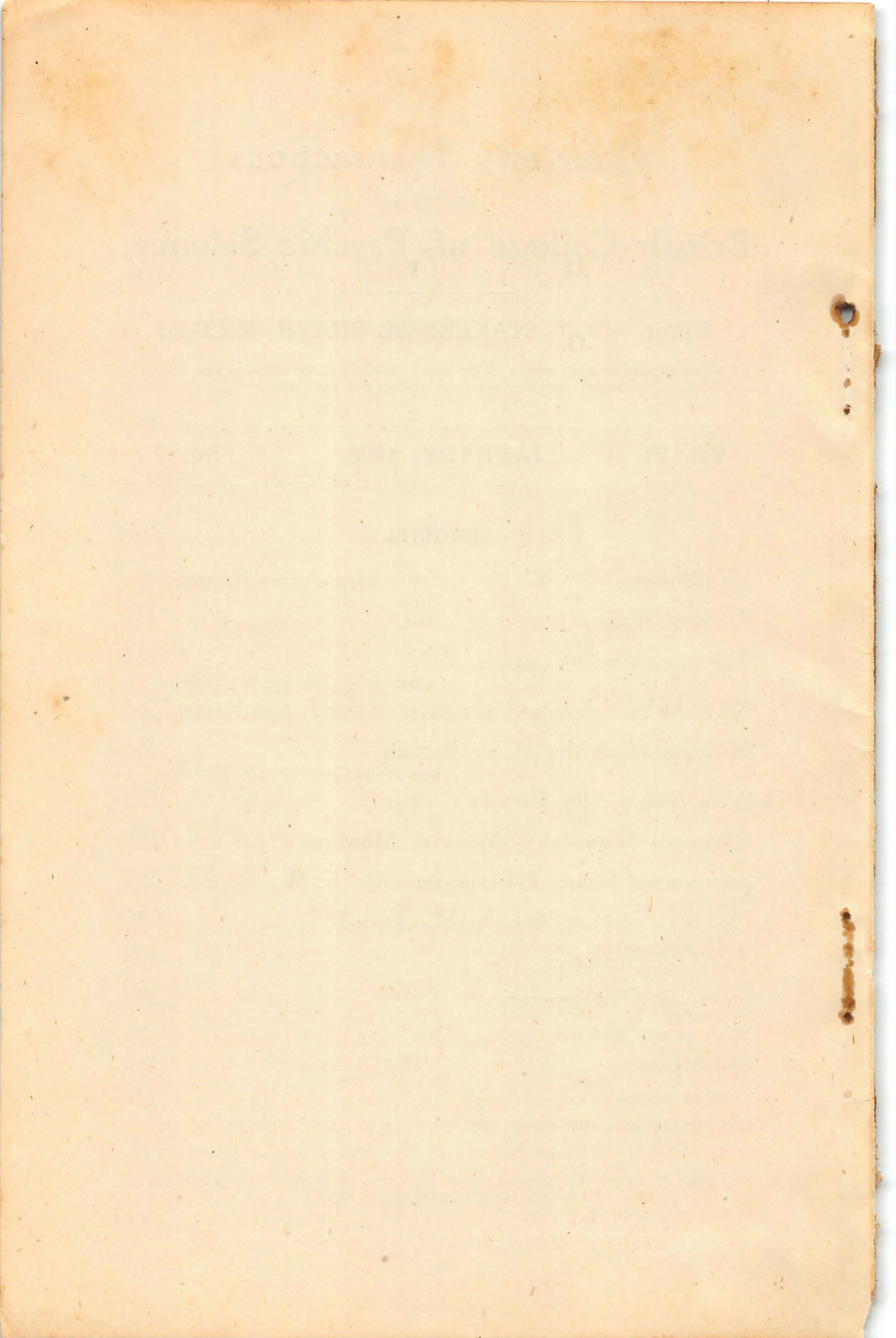
No. 4.

CONTENTS.

PAGE

Frontispiece. - - - - Mrs. Annie Brittain	
Editorial Notes - - - - -	239
The International Congress, 1927 - - - -	247
<i>Abstract of Chief Papers (Editor)</i>	
Normally Inexplicable Experiences. Herr F. von Reuter	261
Mediumship of Mrs. Annie Brittain - - - -	266
<i>From Notes Contributed by Herself</i>	
Book Tests. Mrs. Blanche Cooper - - - -	272
Evidential Testimony. Major C. Mowbray - -	281
Supernormal Photo, J. Burnside. Mr. F. W. Warrick	283
Haddon's Story. Miss Cecil Lockwood - - -	285
The Old Grenadier - - - - -	294
From our Contemporaries - - - - -	296
NOTES BY THE WAY - - - - -	299
BOOK REVIEWS - - - - -	302
CORRESPONDENCE - - - - -	310
COLLEGE INFORMATION, INDEX, &c.	

Published Quarterly by THE BRITISH COLLEGE OF PSYCHIC SCIENCE, LTD.,
59, Holland Park, London, W.11.



Quarterly Transactions

OF THE

British College of Psychic Science,

Ltd.

Vol. VI.—No. 4.

January, 1928.

EDITORIAL NOTES.

THE Ninth Armistice Anniversary and the Sunday of Remembrance have come and gone, and left the many to forget till the next comes round; but every year the number of those who commemorate their "dead" grows, and every year those who know that the dead are living increases.

There is living in my house a woman (M.) who has been in our family since 1895, when she came to us a girl of 19. She had had only an elementary education up to 12 years of age, but she has always been keen to learn, and for thirty-two years has given proofs of competence, strict truthfulness, and loyalty. Some ten years ago we discovered that she had some power of automatic writing. Our friend in the Unseen gave us (through another medium) instructions that M. should never write but under this friend's guidance, and then only for short periods at a time. Under this regimen her mediumship strengthened. She now reads the question, and replies to it in writing, but curiously enough, she has no recollection when the writing is closed of anything she has read or written. I have often tested in various ways that this really is so.

On the afternoon of Friday, November 11th, I began to write as usual, and after somewhat desultory conversation, I had just ended with: "Now, I am not going to grouse, but tell me what you would like to talk of," when the answer came as here follows: R.—"To-day I want to raise the spirits of those looking on. Tell M. to take off her glasses, put away her book, and open herself to me for a second or two, and then write; and I must write *large*, Dearest.

"Thank you! There are many here to-night, and I am privileged to show them through M. how to try to communicate with those on earth. They complain, poor things, that

they were close to those on earth, but were ignored. It makes them sad, but in these times many ways are open, and the many round me are marvelling at the trust we have, at our happiness, and they say: 'Go and tell my people, for God's sake tell them to cease putting on such awful clothes; I like to see them in their favourite colours—the things they like to wear. It hurts, this gloom and tears.'

"This is the voice of the many, to those who are asleep—
'Wake up and help us.'

"The work goes on; I am now writing to you, my love, and our dear, kind, faithful friend, to show how through the veil we can talk to one another. . . ."

S.—How can I help them? My words only seem to reach those who already know. I would like to tell the people, "Take a pencil and wait for a message." Would it be of any use? You have been writing to show how this may be done?

R.—"Yes, but it is no use telling people yet. You are preparing the ground; many would try, but are not safe with the power; many would neglect children or household. You are working in the right way."

S.—It is a comfort to me to hear that. Now tell me, what do these poor fellows *do*, all the time between Remembrance Days?

R.—"One and all work, travel, and learn what they most like; that is, of course, the advanced ones. Some haunt the old places, even the trenches that were."

S.—Can't they get away from what I must call sick fancies into the reality of life?

R.—"Yes, sometimes; but it is slow, and they do not feel as you do."

S.—Oh, it *is* slow, and makes me feel how much useless sorrow there is in the world. Will there never come a time when everyone will know and understand? When will all this teeming population change to healthy, happy folk not crowding each other out just to live?

R.—"Yes, Dearest, it is coming fast, and the Days of Remembrance are helping much. Be happy and hopeful; you, as I keep telling you, are bringing hope to many."

The above is exactly as given, only the punctuation has been put in.

* * * * *

The Third Congress of Psychical Research has also come and gone, and it verifies Professor Richet's prophecy that a new science has come to birth—Metapsychics—which is the direct application of Mind to Energy, and through Energy to Matter.

As the physical phenomena are the first and most decisive proof of this fact, it follows that Materialisation and Telekinesis in their

various forms are the guarantee of reality, and in that sense are the foundation of the new science. It is therefore the more essential at this juncture when men of science have really begun to take the phenomena seriously, that the movement should be purged drastically of all the fraud which has made investigation so difficult and arduous.

Fraud is of two kinds—the conscious and deliberate, and the unconscious and impulsive.

Conscious fraud, where a medium has deliberately prepared for deceit, is as a rule, very easily detected. When it has been detected, that "medium" should be black-listed, and never employed again, unless closely supervised.

Unconscious fraud is not really "fraud" at all: it results from the automatism which is the first phase and essential condition of mediumship. It may be complex and skilful; it is well known how perfectly automatic acts may be executed by somnambulists; but in most cases such acts are infantile, the medium executing normally a suggested action in full view of the assistants. Dr. Ochorowicz says: "When the medium is exhausted or even careless—that is, without a special effort of his somnambulic will—he will free his hand to trick, and will make the substitution as skilfully as possible *because it is much less fatiguing and because he is allowed to do this*. . . . Therefore it must be understood, once for all, that in the absence of some special incitement, internal or external, a medium will always cheat automatically." He is not conscious that he is doing so.

Dr. Geley remarks: "All unconscious fraud needs only one condition—insufficient control. When control is good, especially when the hands are properly held, not only is there no such fraud, but there is no attempt at it. Every séance in which the medium is uncontrolled is suspect, and in any case has no scientific value; and, worse, it is dangerous from all points of view and is deplorable as an example. Men of science, seeking in good faith, have been permanently deterred from further examination by having been present at one of these séances of pseudo-materialisation. Any experimenter who consents to follow uncontrolled mediumistic experiments puts himself on a level with the simpletons who allow themselves to be duped, and becomes an accomplice of the fraudulent." I endorse these remarks whole-heartedly.

Two examples have recently occurred.

The account of the dark séance with Mr. Phoenix, of Glasgow, is given in "Light" of October 29th" by Lord Charles Hope and Mr. Noel Jaquin, and almost certainly convicts this medium of fraud. The medium left his chair, and the imprints on smoked paper (which by his directions was placed on the floor) of a finger and part of a foot, are such as to make it highly probable that he produced both by normal contact. He refused to give normal

imprints to prove his innocence by comparison. Mr. Jaquin is still willing to receive a normal print in rebutment of the charge of fraud.

The publication in *Light* of November 26th of Mr. Dennis Bradley's report strengthens the above remarks. On October 27th Mrs. Bradley, Mrs. Gavin, Mr. Bradley, Mr. Miller, and Mr. Noel Jaquin visited Mr. and Mrs. Baylis. They report that the séance was in complete darkness, the medium quite uncontrolled, and the chairs were placed so close together that the dimensions of the circle were reduced to a minimum, so close that anyone present could touch any other.

Mediumship is a rare and precious gift *so long as it is not abused*; but séances of this kind make the subject ridiculous. The harm done does not end there; the mass of people who neither read nor reflect receive the impression that the long-continued and elaborately cautious experiments of Dr. Geley and Dr. Schrenck-Notzing are unreliable. Doubt is cast on the whole subject. General conviction is indefinitely postponed. The work of the brave men and women who have affronted the scepticism of the world is deprived of its force and the labour of the unseen workers is set at nought by simple greed of gain.

It must be clearly understood that no imputation is cast on the clairvoyance of Mrs. Baylis; we have the testimony of various persons to her gifts.

But physical phenomena to be of any value at all must be *indubitable*. It is open to anyone to ask for the return of their money if the medium refuses to be controlled by hooked little fingers on either side. No excuse that this hampers the powers should be held valid; there is abundant evidence that this is not the case with genuine mediums. Black darkness should be avoided if possible, but if this cannot be done, lack of control gives point to the observation of experienced researchers that *fraud is always the fault of the sitters*, for it rests with them to eliminate it by adequate control of the medium. If people are willing to pay a guinea for being touched in the dark by an uncontrolled "medium" close to them as a proof of "materialisation," they are beyond rational help.

At the British College of Psychic Science no medium, physical or mental is permitted to practice till he or she has been tested under strict control, and has proved genuine power.

The College mediums are ladies whose powers have been well proved, and the many testimonies to their complete honesty and the remarkable results obtained have been widely testified to. Some instances will be found in the present issue.

THE THIRD CONGRESS OF PSYCHICAL RESEARCH.

The *Bulletin de l'Union Spirite Française* publishes an account of the Third International Congress of Psychical Research, of which the translation here follows:—

Metapsychics, says Professor Charles Richet, in an article reserved to the *Journal* of September 26th, is not yet a classified, admitted, and official science; but, it is going to be. It is still in that painful process of birth which all the sciences have had to undergo. Alchemy preceded Chemistry. Before Copernicus, the earth was thought to be the centre of the universe. Palæontology did not exist, even in name, despite Bernard Palissy. Physiology, before Harvey, and especially before Lavoisier, was but a mass of absurd opinions which we pity to-day. What was Medicine before Pasteur? Nothing. What absurd doctrines were not professed even by the best of medical men on the causes and the evolution of disease. All these sciences were larval, embryonic, and vague. No one could suppose that the day would come when they would gain ascendancy, direct all, and command the world. Metapsychics is still in its first childhood. It wails. It stammers. And as it claims to be The Truth and is sometimes more arrogant than is meet, it receives terrible blows. From all sides come abuse, sarcasm, and contemptuous silence. People shrug their shoulders and smile in place of discussing. It is a convenient kind of dialectic.

But they are wrong, and this will soon be understood. This year, 1927, will see the definitive constitution of a new science.

These words of the illustrious scientist before the Third Congress had a prophetic value, as many understood. Those who followed the discussions and the lectures from day to day, and the whole sequence of the work done, could not fail to remark the excellent management of this Congress of more than 300 members of different nationalities—men of science distinguished by their researches or their discoveries—among whom were 25 University professors of different countries who made valuable contributions to the programme.

One could not but admire the courageous perseverance, the clear and just notion of their task, and the importance which they recognise in their work as fore-runners, for in fact these men and women whom neither obstacles nor scorn discourage, are in fact fore-runners. They aid, without entirely comprehending, the coming of an era of certainty and spirituality for humanity at large. As expressed by Professor Richet, they advance to the progressive discovery of an unknown land before whose mystery they pause astonished, for in this land there are treasures hitherto unknown.

We Spiritualists have no doubt that there is unsuspected intellectual wealth behind the veil which hides the great knowledge, and we are well aware how much we have yet to learn. However, our masters have left us the fruit of their meditations and experiences, and they have taught us the main lines of the life of the soul. Following their trail we shall go from wonder to wonder. The ocean of waves and vibrations is to be fathomed. The Universe is a marvellously complex timepiece whose unalterable progress is regulated by the Master of All Things, and our intelligence trembles before the results of positive science which, all materialist as it still is, will soon raise its eyes to the horizon of splendour and truth, thanks to metapsychic aid.

The séances of the Third Congress were held in the amphitheatre Richelieu under the impassive eyes of the great cardinal's bust.

The spirit-hypothesis was there discussed, and to judge by the plaudits to certain passages in the different reports of the doctors and professors who held the tribune, its partisans were numerous and its sympathisers were in the majority. Charles Richet rendered homage to Spiritualism seeing that metapsychics came from it.

Among the various reports we must specially notice that of Professor Hans Driesch, of Leipsic University, on *Biology and Metapsychics*. This roused great interest among the members present. It will be the subject of many discussions among our opponents who will not fail to contradict the affirmations of the great German philosopher, who, foreseeing the definite bankruptcy of materialism, has ventured to demonstrate that "the body and the soul are two beings of distinct nature. This is confirmed by the intellectual phenomena of Metapsychics which legitimate the concept of the soul, and perhaps also that of spiritualism."

From our point of view the important contribution on *Metapsychics and the Philosophy of Life*, by Dr. Maxwell of Bordeaux, is specially noticeable: "Metapsychics shows us life under the form of a formative energy working in plastic matter which itself does not evolve. Life directs evolution by becoming individualised. It is a continuous phenomenon. We thus return to the concept of an immortal soul, to a permanent principle of unity, and to a quantitative and qualitative synthesis. This concept restores to morality its solid basis by proving the inanity of materialism which can no longer claim any scientific foundation.

Mr. Karl Krall moved his audience profoundly by the account of his personal experiments on animals. His rigorous investigations and also those of Wilhelm von Ester, at Elberfeld, are well known. Such facts are admirable proof of the existence of a real faculty of individual and spontaneous thought in animals.

Dr. Osty treated his favourite subject, *Precognition of*

Individual Human Development. His masterly and able exposition was listened to with great attention.

The question of terminology was considered at a special sitting, the result being that the Congress retained Myers' glossary without introducing any new terms. This would be re-considered in future congresses. Meanwhile the words in ordinary use will serve.

On the sixth day of the Congress it became evident that we can congratulate ourselves on the progress made. The daily Press gave it long articles, and though the treatment was purely scientific, one can nevertheless feel that a real effort has been made to help humanity to enlarge its concepts on the purport of life. The Spirit-hypothesis was not disdained; on the contrary, it was recognised that this hypothesis contains possibilities which the present state of metapsychic science does not permit us to fathom. For our own part we are convinced that the future will confirm the theories of Allan Kardec and Leon Denis. We can rejoice at the progress of science without demanding that she should directly serve our cause.

On the 1st October a banquet closed a week of fruitful labour. At its close, Professor Richet praised the work of this Congress, and remarked that if in the past students of the mysterious were pointed at with the finger of scorn, in our own day seekers in the occult enjoy more consideration. There are still obstacles to overcome, especially indifference, but we can hope that before long Metapsychic science will be recognised and placed on the same footing as Biology, Chemistry and Medicine in our University courses. He said how delighted he was to see the unity of work and peaceful temper which ought to animate metapsychists busy upon a science which promises to reach the very highest attainments of human thought.

After him, Professor Hans Driesch rose to express his thanks, and to congratulate those who have helped the success of this important Congress, and to say how heartily he shared the pacific sentiments of his distinguished colleague. In a gesture of hearty spontaneity he placed his hand in that of Professor Richet to give emphasis to his words. Both these distinguished men felt happy to be in the midst of those whose enthusiasm for a generous ideal, and leaning towards one another, the Frenchman and the German embraced. It was a moment of untranslatable and unforgettable emotion for the witnesses of a scene whose symbolism needs no comment. In this gesture French science united with the German, and the movement of these two men representing two great countries, bore witness to the persevering effort which is now being made by the nations to destroy for ever the possibility of odious and fratricidal war and to prepare minds in wide solidarity to work for the general good in the era of peace.

In the course of this memorable evening the work of Mr. Jean Meyer was not forgotten. Professor Charles Richet held up to honour the philanthropist whose enlightened courage still animates his efforts for the diffusion and developments of the new science. M. Jean Meyer, he said, is not only generous, but intelligent. He first founded the International Institute for Psychical Research, whose activity sends its rays over the world. Loud and continued applause testified to the Father of Metapsychics, to the creator of the International Institute of Metapsychics, the gratitude of the members for the foresight of which he gave proof in 1919, when he endowed science with the means of making the remarkable progress which psychical research has already attained.

Those present appreciated also the allocution in which our venerable vice-president, M. Jean Meyer, revealed his whole thought in a few phrases. He bore witness to those who had contributed to the beginning of his work, to those now engaged upon it, and to Dr. Eugene Osty, whose works and high scientific ability render him specially fitted to continue the task of the Institute after the lamented decease of Dr. Geley. He said:—

“ In aiding to lay the foundations of Metapsychics I obeyed an imperious call of duty—a necessity dictated to me by my sincere aspirations and ardent desire for the spiritualisation of mankind. Science walks straight and firmly towards Truth and Light by paths that are peculiar to itself, which scientists themselves do not perhaps perceive. I live in the midst of the social world, and I see with astonishment that the materialists of to-day are not the same as those of an earlier date. The present Congress has given me the key to this fact—Science has touched the consciences of mankind. By bringing new elements into the problem she has changed the direction of research. The movement of minds resembles the earth moved by the plough, and the good seed can be sown therein in the certainty that it will grow.”

After the applause which saluted his discourse and the series of toasts proposed by foreign delegates, conversations were prolonged to midnight. The greatest cordiality pervaded the assembly during this *Fête* which closed a week of work during which deep sympathies were created which will live after the dispersal of the votaries of the new science. They parted with regret, but with new resolutions to carry the successes of the past into the future.

THE INTERNATIONAL CONGRESS OF PSYCHICAL RESEARCH.

The Third Congress of Psychical Research was held in Paris at the Sorbonne, on September 26th to October 2nd, 1927. It was attended by professors and students from America, Austria, England, France, Germany, Italy, and Poland ; also by members from Belgium, Denmark, Egypt, Finland, Holland, India, Norway, Russia, Sweden, Switzerland, Czecho-Slovakia, and Turkey. No more decisive proof could be given of the wide-spread interest which the new science has excited. An abstract of the chief papers read will be of interest to the readers of PSYCHIC SCIENCE, and is therefore appended. I was personally unable to visit Paris, but have received reports from two persons who were present and testify to wide interest taken in the Proceedings. One of these persons remarked to me that the most noticeable trait was the firm conviction of each lecturer in his own experiments and the apparent distrust in those of others.

ABSTRACT OF THE CHIEF PAPERS.

Sir Oliver Lodge, F.R.S. :

RADIANT ENERGY AND METAPSYCHICS.

I. Every psychic phenomenon is accompanied by or associated with some physical phenomenon, and behind the purely physical aspects of the universe there is a physical reality implying undoubtedly that of matter, but extending far beyond it. The science of physics shows that without some unifying factor, matter would be chaotic—it seeks to discover the nature of what have been called “the imponderables.” For electricity, magnetism, light, an intermediate medium is necessary ; the ether.

II. In psychology, psychical faculties, though connected with material organisms, cannot be explained only by the action of the forces of the material brain. The ether of the physicist could, therefore, be pressed into the service of psychology. Those who study metapsychical phenomena know facts which suggest the notion of the reality of an etheric body.

III. A working hypothesis for the study of these metapsychical phenomena may be suggested. Here also it is impossible to dispense with a connecting medium—a source of energy which the manifesting intelligence uses. It is this energy which should be studied, reducing the human coefficient to a minimum, so as to give to the metapsychical phenomenon its fullest scientific certainty.

M. Ferdinand Cazzamalli, Professor of Neurology and Psychiatry,
Milan University :

By using an oscillatory for short waves of 5 metres to 70 centimetres with an aerial and an amplifier of low frequency and registering apparatus I have been able to verify that during the development of psycho-sensorial phenomena special to the human brain, there are electro-magnetic radiations of the type of radio-electric waves. A series of photographic films which may be called psycho-radiograms register, somewhat imperfectly, the correlation between the psycho-sensorial excitement of the cortex and electro-magnetic radiation. This positive verification is only the beginning of deeper research for the purpose of discovering the type of the radio-electric waves and their details in relation to different psychic states.

R. Desoille, Engineer I. D. M. :

DOES A LINK EXIST BETWEEN STATES OF CONSCIOUSNESS AND ELECTRO-MAGNETIC PHENOMENA ?

The author does not state that he brings definite results, he wishes simply to contribute to the researches already made by describing the apparatus he has used and giving the results he obtained. His object has been to seek to demonstrate the relation ultimately existing between phenomena, such as thought transference, telepathy, etc., and the general phenomenon of electromagnetic radiation.

I. Description of the experiments made to detect the sensibility of subjects during the passage of electromagnetic waves. Critical analysis.

II. Description of experiments tending to prove that the propagation of Hertzian waves is modified not only by the simple presence of the subject (which would be normal) between the emitter of short waves and the antenna of reception, but also by the variation of the subject's states of consciousness (concentration, emotion, etc.).

Dr. Rudolf Tischnor (Munich) :

PARAPSYCHIC OBSERVATIONS ON THE MEDIUM MME. SILBERT.

Séances of March 23rd and 24th. Phenomena obtained in daylight or in strong artificial light, under strict control by contact of her hands and legs.

1. Scratching of the word " Nell " on a silver napkin-ring.
2. Movements of a violin and its bow, of a bell, levitation of a heavy table, etc.
3. A pocket electric lamp is lit supernormally.

These experiments prove that we are victims of prejudice in imagining that darkness is necessary to the observation of these phenomena. This is the result of suggestion, and a rational education of mediums renders manifestations possible even in full light.

Mr. Harry Price :

AN ILLUSTRATED ACCOUNT OF THE THERMIC VARIATIONS DURING THE TRANCE OF THE MEDIUM STELLA.

I. Mr. Price begins by reviewing the studies of Wm. Crookes and Professor Christian Winther on the thermic variations that occur during psychical experiments. He relates the discovery he made in 1923 regarding the lowering of the temperature of the room during Stella's trance.

II. Brief description of the precautions taken to ascertain exactly the temperature of the room, and specially that recorded by the registering thermometer (sensibility 1/10th degree Fahr.), which Mr. Price constructed for the National Laboratory of Psychical Research where Stella began another series of séances in 1926.

III. The lecturer will give pictures of a certain number of graphics of the thermograph, showing the variations, one of which was published in *Nature*, July 31st, 1926, and has been referred to by Dr. R. J. Tillyard. It shows that when Stella goes into trance the temperature rises, becoming gradually lower to what it was at the beginning of the experiment. The phenomena as registered by the "dictaphone" are synchronous with the variations of temperature. Some photographs of Stella and a few graphics will be shown on the screen. The registering thermograph will be on view.

Dr. G. A. Weltz (Munich) :

ON THE MEASURES OF TEMPERATURE IN MEDIUMISTIC FIELDS.

In séances with physical mediums the sitters often declare that they feel the sensation of cold. Dr. Baron von Schrenck-Notzing placed at the service of Dr. Schunk, a diploma-ed engineer, three mediums for the purpose of studying the objective reality of this sensation. Seven séances took place, of which two were negative with feeble telekinesis ; and four with marked telekinesis and indications of materialisation.

The thermograph and maximum minimum-thermometer were considered insufficient, and were replaced by a pile of 48 thermo elements reading on a torsion galvanometer with a sensibility of $(10)^7$. The system was carefully isolated. The dial recorded 885 divisions. Mere approach of the hand gave a reading of five to ten divisions.

The thermo-pile was placed in the mediumistic field, and often moved telekinetically. In one case it was possible to take it into a zone in which several of the sitters felt distinctly cold.

Observation showed that in the zones of mediumistic action there is no objective cold, even though several sitters have the sensation of cold.

S. Malcolm Bird :

SOME CRITICAL ASPECTS OF THE "MARGERY" CASE.

Mr. Bird gives a short summary of "Margery's" mediumship, describing his own experiences in the course of numerous séances with her.

A detailed description of past and present methods of control of the medium are given ; various phases of phenomena discussed.

The lecturer answers at length the various criticisms directed against Dr. and Mrs. Crandon, proving the utter fallacy of some of them.

Mr. Malcolm Bird gives a detailed account of some of the more brilliant phenomena obtained through Margery and reviews the experiences of celebrated investigators. He discusses the possibility of a conjurer being able to reproduce some of the phenomena *under the actual conditions* at the Boston séances.

Dr. Reitz (Medical Unit of the Mental Hospital of Leningrad) :

FIRST MEMORANDUM. ON THE TRANSMISSION OF THOUGHT.

1. The author proposes to study metagnomic phenomena by placing in the hands of the percipient an envelope or packet containing a photograph or object known to the agent or to other persons present.

2. Seventy experiments already done show that transmission of thought is more common than is supposed.

3. Different stimuli give a different reaction in the same person, and the same stimulus gives analogous reactions, or is completed mutually in different persons.

4. There is no common thought-reading but a transmission of all that is known to the agent. The percipient chooses, but the choice cannot be controlled.

SECOND MEMORANDUM. ON CLAIRVOYANCE.

1. The author employs the same method as in the study of transmission of thought, but the objects or photograph, visible or invisible, are unknown to any person present.

2. Thirty-five experiments show that clairvoyance is much rarer than transmission of thought.

3. It is possible to distinguish telepathic elements known to the agent, such, for instance, as the *provenance* of the object, from the unknown elements revealed by clairvoyance.

4. This method of procedure gives irrefutable documentary proof, and permits of precise analysis of every case of metagnomy.

THIRD MEMORANDUM. ON THE TRANSMISSION OF THOUGHT TO GREAT DISTANCES.

1. In studying metagnomy at great distances the author has used two methods :

- (a) The agent and the percipient concentrate at the same hour on their reciprocated photographs, each writes all that he thinks and all that takes place in himself. The next day they compare their notes.
- (b) The clairvoyant is given the name and family of a person known or unknown to him. This latter is asked to concentrate on a given day on what he will and to describe this in a sealed envelope. The notes are then compared.
2. The results are interesting, but it is not possible to determine *a priori* what will be transmitted.
3. The author begs all persons interested to try these methods, which he thinks sufficiently objective and exact.

Professor Dr. Verweyen. (Univ. Bonn.):

THE MEDIUM FRITZ FASTENRATH OF COLOGNE.

Contact with good mediums is more convincing for sceptics than the reading of many books, and can transform their attitude in regard to our studies in a few minutes.

During the current year Prof. Verweyen experimented with a few very little-known mediums, one of them being Fritz Fastenrath. He is a frank, respectable Rhenan, speaks in light trance, and is very rarely in deep sleep. His speciality is the diagnosis of illness; being in trance he suffers all the ills of the consultant. His diagnoses have not been found erroneous.

He also sees at a distance what other people are doing and describes them with closed eyes the photographs of strangers. He is sometimes wrong in his predictions of the future.

Is it pure clairvoyance or telepathy? The question remains open.

Mr. Pierre Lebiedzinski, Engineer at Warsaw :

STUDY OF THE MEDIUMSHIP OF MME. MARIE PRZBYLSKA, AUDITIVE MEDIUM.

I. Genesis and evolution of Mme. Przbylska's mediumship.

(1) Table rapping followed by the manifestation of divers personalities.

(2) A new personality " Vittorin " manifested through the aid of the alphabet and a saucer.

II. Nature of the phenomena. Penetration of the subject, directly or at a distance, divination of her physical and psychic state, of things and persons appertaining to her private life.

III. General observations.

(1) State of the medium : befogged consciousness, weakness, exhaustion.

(2) Concerning the messages, non-importance of space, precision, frequency of spontaneous phenomena.

(3) Direct thought reading very rare.

Mr. P. Lebiedzinski :

A CONTRIBUTION TO THE PROBLEM : THE BEST MODE OF WORKING
WITH MEDIUMS.

I. Necessity of reacting against pessimistic views concerning the possibility of obtaining metapsychical phenomena.

II. Mediumship as studied by previous experimenters. New methods of study. They should take in consideration the universal character of mediumship, the medium's mentality, their physical state, the ideas of the experimenters, and the modes of production of the phenomena.

III. Considerations on the most efficacious means of favouring and developing mediumship.

Wm. Wrchovszky (Vienna) :

EXPERIENCES WITH THE MEDIUM DAGMA.

Discovery of mediumistic gifts and the method of their development. Some observations and experiments which show Madame Dagma's faculty of clairvoyance.

Discussion of this faculty, more especially of its telepathic factors, with an essay on their interpretation ; with a digression on the Time-Space problem.

Dr. August Messer, Professor of Philosophy, University of Gildam :

FOUNDATION OF A THEORETICAL KNOWLEDGE OF PARA-PSYCHOLOGY
AND PARA-PHYSICS.

I. To be prepared to meet the systematic negation of scientific research of the occult we must take more heed of the theory of knowledge.

II. Positivism and idealism unite in rejecting " the thing in itself " as independent of the subject that cognizes : positivism considers sensation as the beginning of knowledge, idealism gives precedence to thought.

III. Inadequacy of those two doctrines to explain our inward sense of reality. Necessity, therefore, of having recourse to " critical realism " conciliating positivism and idealism.

According to this last doctrine, occultism is no longer an impossibility.

(1) Because it is not a self-contradictory concept.

(2) Because its study is not contrary to experience.

(3) Because it is confirmed by metapsychical phenomena.

(Materialisations, dematerialisations, prophecies.)

Therefore critical realism assists para-psychology and para-physics.

Dr. Jos. Böhm (Nuremburg) :

THE STIGMATIC OF KONNERSREUTH.

History of the illness of Theresia Neumann, daughter of peasants, Konnersreuth, in Bavaria. Similar cases in the past. Instantaneous cure of paralysis and blindness. Religious state of mind of the girl. Inward visions. Different states of consciousness. Para-psychological faculties. Appearance of stigmata similar to those of Christ. Periodical hæmorrhage and extasy. Suppression of food for some years past. Meaning of the physical manifestations. Possibilities according to which the girl may have attained to the details of her visions. Opinions of healers and believers. Meaning of the complex whole of the manifestations for materialistic thought.

Dr. Blacher, Professor in the Univ. of Riga :

FIRST PAPER. TECHNIQUE AND PARA-PSYCHOLOGY.

Technique has displaced ancient magic and takes up its task. It pursues by intellectual ways what was primarily sought for by meta-psychic means. The fascination in technical work is due to proclivity to magic deep in human subconsciousness. Both have one and the same ancestral incentive ; a striving towards omnipotence, omniscience and omnipresence, that is to say towards divine attributes. The ancestral incentive conceived under this guise loses all character of bi-polarity-distinction of male and female.

SECOND PAPER. THE MEDIUMS OF RIGA.

Three mediums, producing different manifestations.

- (1) Mr. Paléas, physical and spontaneous happenings.
- (2) Mme. Katoda, physical and intellectual happenings.
- (3) Mme. Ephemer Ideler, physical and intellectual happenings.

The last is particularly interesting because of her great docility for experimentation.

Dr. Walter Franklin Prince (Boston, U.S.A.) :

TWO CASES OF PARANOIA CURED BY EXPERIMENTAL EVOCATION OF THE SO-CALLED OBSESSING SPIRITS.

Dr. Prince has been able to cure two persons suffering from paranoia in the form of "spirit obsession" by the following process : He created by suggestion a state of double personality (the second personality being the presumed obsessing spirit) ; he then called the "spirit" and engaged him in conversation, directly or by means of automatic writing.

The phenomena of obsession decreased progressively.

These cures are remarkable in that they were obtained by an experimenter who did not express believe in spirits and without the presence of any medium.

Mr. Hereward Carrington (New York) :

SOME PERSONAL EXPERIMENTS AND REMINISCENCES.

I. Mr. H. C. wishes to recall certain details concerning the life of those two eminent departed psychists : Dr. R. Hodgson and Dr. J. H. Hyslop, details which he believes may be of interest to the members of the Congress.

Hodgson and Hyslop, he says, materialists and sceptics to begin with, became spiritualists by study of Mrs. Piper's facts.

II. H. C. goes on to say that his personal experience of the physical phenomena of Eusapia Paladino has led him to incline to the idea of their biological origin (teleplasty) ; his experiments with Mrs. Piper and others have not led him to accept the spiritistic explanation.

C. Drayton Thomas :

INVESTIGATION ON THE NATURE OF AN EMANATION SEEMINGLY IN RELATION WITH THE PROCESS OF TRANCE COMMUNICATION.

During 180 séances with the trance medium, Mrs. Osborne Leonard, difficulty and confusion of thought and a weakening of psychic power are visible at the end of each séance.

The explanation would be : a semi-physical emanation projected by the medium enwraps the medium, the sitters, and the controlling intelligence, or communicator. It strengthens the receptive power of the medium's brain. Its perpetual fluctuations during the séance, and its progressive weakening as the séance draws to its close, are the principal obstacles to the transmission of thought. Those fluctuations are to be attributed to definite causes and are characteristic of all psychical manifestations, of mechanical energy in physical phenomena and, under the subtler form of emanation it facilitates intellectual phenomena.

Hypothesis. Anæsthesia of the medium is synchronous with the transfer of sensibility to the brain and makes her hypersensitive to the reception of thought and sensation. Possibility, therefore, for the "spirit guide" and communicator to get through, because of their immersion in the emanation, acting as a mediator between the communicating intelligence and the medium's brain. This allows the spoken message to come through.

Dr. Böhm (Nuremberg) :

METAPSYCHICAL SENSATIONS IN THEIR CLOSE UNION WITH NORMAL PSYCHOLOGICAL MANIFESTATIONS.

I. Intuition is always the greater factor in medical science (therapeutics) and in works of art. This is quite enough to legitimate parapsychology, whose *leit-motiv* is the affirmation that there are other modes of information than the senses for cognition.

II. Reality of intuitive cognition. Thesis expounded by Dr. Böhm

of Nuremberg under the head of Metapsychic sensations. He shows that these *sui generis* sensations enwrap the whole of normal psychical life and extra-normal life.

III. One can, therefore, conclude that (1) All men possess these metapsychical sensations ; and (2) so-called sensorial activity is the regulating brake for super-conscious manifestations.

Rudolf Lambert (Stuttgart Univ.) :

THE DEGREE OF CERTAINTY OBTAINED IN PARA-PHYSICAL EXPERIMENTS.

I. Reason for the systematic negation of para-physical phenomena : a demand of proofs which are impossible to furnish.

It is in fact impossible to exclude the possibility of some unknown intervention. Therefore, it behoves those who deny this, to give a proof of this intervention, which may appear equally in all scientific experiments.

II. Besides which it is possible to surround oneself with such safeguards that they practically do away with negation. The strongest scientific affirmations, as for example, that of the impossibility of perpetual motion, have no other proof than the fact that, given certain conditions, the same phenomena have always been reproduced.

III. Those who deny, therefore, para-psychological phenomena will have to discover " the supposed trick " which would explain their production by fraud. This has already been done for certain experiments (Eglinton's slates) it is only a question of overthrowing in the same way the whole of para-physical experiments.

Prof. Hans Driesch, D.Phy. LL.D. (Univ. Leipsic) :

BIOLOGY AND METAPSYCHICS.

Biological mechanism and the theory of psycho-physical parallelism—a form of psycho-mechanical parallelism—have been the greatest obstacle to metapsychics ; considered *a priori* as impossible because of these hypotheses.

Modern biology, on the basis of embryology, joins hands with neo-vitalism, and actual psycho-physics demonstrates the gross absurdity of psycho-mechanical parallelism.

The body and the soul (or vital factor) are two distinct beings, though in fact one always sees their causal blend.

This result of modern science is of great importance to metapsychics, and one may say, has opened the door to it.

The physical phenomena of metapsychics may be envisaged under the aspect of a super-vitalism ; intellectual phenomena legitimate the concept of the soul's independence, and that of spiritualism, not proved as yet, but probable. The door is open, for as examined by the light of modern biology and psycho-physics, the difference between a

living and a dead soul would only be a different state or modality. Therefore Animism and Spiritism have ceased to be absolutely different doctrines.

Dr. J. Maxwell (Deputy Attorney-General, Court of Appeal, Bordeaux):

METAPSYCHICS AND THE PHILOSOPHY OF LIFE.

For fifty years past psychology has been revitalised by metapsychic discoveries. These will also renew metaphysics in the sense of "hyper-physics" in the same way as physics itself is received by the study of the constitution of the atom.

Metapsychics shows us life under the form of a dynamic energy working on plastic matter which itself does not evolve. Life directs energy by individualising it. It is a continuous phenomenon; this explains heredity, ontogenesis, and phylogenesis.

We thus return to the concept of an immortal life, a permanent principle, a synthetic unity progressing quantitatively and qualitatively. This concept gives a new and solid basis to morality, at the same time that it proves the emptiness of materialism, which can no longer be justified on a scientific basis.

Dr. W. Kroner, Neurologist (Charlottenburg, Berlin):

PARA-PSYCHOLOGY AND PSYCHO-ANALYSIS.

Para-psychological manifestations will not be recognised as scientific till they are connected with the normal laws of Nature without any breach of continuity.

Psycho-analysis gives us the key to these phenomena and the means of making them recognised by science by making them comprehensible and thus overcoming its repulsion. At the same time it shows the seeker his own way to self-knowledge, to personal control and to Catharsis.

The mechanism of mediumistic phenomena becomes attached to the great group of the dissociations of the soul (ecstasy, fanaticism, hypnosis, somnambulism, dreams, neuroses, schizo-phremesis, exploits of child-prodiges), and in an introduction to the exploration of the unconscious. The formation of mediumship is a close relation of neurosis which is to be interpreted as a process of sublimation.

As we go deeper into para-psychology, we shall distinguish under the unconscious of psycho-analysis, a deep consciousness, carrying with it the "spiritual heritage," the support of the manifestations of clairvoyance; a vegetative consciousness which supports the process of generation and of the organo-vegetative; and a cosmic consciousness which is the basis of clairvoyance in Time, and perhaps of spiritist manifestations.

The para-psychic "faculties" are the normal functions of these

"deep layers" of the mind, which come to the surface by dissociations. They are natural processes, not miracles.

In short, psycho-analysis opens great avenues on the training of mediums and on method.

Prof. V. Mikuska (Prague) :

FUNDAMENTAL PROBLEMS RAISED BY THE CONNEXION BETWEEN
BIOLOGY AND PARABIOLOGY.

I. The purpose of normal biology is to demonstrate the indivisible unity of the organism.

II. Driesch's documentary proofs show the absurdity of the mechanistic theories and put us in presence of the occult, of the parabiological, manifested by :

- (1) Materialisation and dematerialisation in their connexion with assimilation and the reverse.
- (2) The relation of the subconscious with its own organism or that of another.
- (3) The muscular movements produced by conscious will.
- (4) The phenomena of subconscious activity in their physical and mental repercussion.
- (5) The passage of the semi-normal to action at a distance of a purely para-psychological order.

Mr. Karl Krall :

THOUGHT TRANSMISSION BETWEEN MAN AND BEAST.

I. "Thinking animals," a complex phenomenon. A real dualism perceptible in animals : they have a spiritual activity of their own, the normal play of their faculties, and a certain telepathic aptitude which, given certain circumstances, can put them in direct communication with man.

Bechterev's experiments in Petrograd (1924) with dogs exhibited in a music hall ; and mine, as far back as 1907 ; demonstrated the possibility of telepathic transmission between man and beast.

II. The nature of this telepathic action is unconscious, it is sometimes accompanied by definite thought, it may act without the help of the senses, but in any case, the animal's brain must be attuned to that of man, must vibrate at the same rate, exactly as in all radio-technical phenomena.

Second Communication.—Thinking animals. Personal experiments.

I. Litigious side of question : can an animal think ? The belief that it is impossible for an animal to express itself through the medium of language, has made the problem a thorny one.

My Elberfeld experiments, those of Wilhelm von Ester, though they were declared to be impossible by the defenders of the (official) animal psychology have, nevertheless, by an appropriate alphabet shown the reality of animal language by raps. These experiments, repeated

in many different places, have been so strictly and well conducted that they legitimate the hypothesis that animals possess a thinking, individual and spontaneous faculty.

Telepathy can therefore be considered as the line of junction between the human and the animal soul.

Dr. Neumann (Baden Baden) :

THINKING DOGS AND TELEPATHY BETWEEN MAN AND DOG.

I. Results of experiments with the so-called thinking dog Rolf. He does not show any thinking faculty, he can neither count, read nor write.

He is only trained to tap with his paw as long as he is not stopped by some pressure, often quite involuntary. The experimenters make use sometimes of illicit means to put you off the track.

II. The discussion of the difference between soul and spirit will show the confused state of animal psychology. Recent experiments of thought-transference between man and beast, those of Bechterev included, are devoid of any convincing proof.

Dr. E. Osty, Director of the International Metapsychic Institute (Paris) :

FORE-KNOWLEDGE OF HUMAN DEVELOPMENT.

1. The method of experimental investigation used in the progressive study of fore-knowledge of the future.

2. The filiations and diversities in the series of experiments covering over 2,000 séances during 17 years with 59 metagnomic subjects.

3. The succession of psychological acquisitions so discovered.

4. The new ways opened to experimentation from the psychological, physiological and physical points of view.

The printed text of this report was distributed to the active members of the Congress, so that each may ultimately verify the soundness of the psychological acquisitions, by repetition of the same series of experiments.

Mr. R. Warcollier :

Mr. Warcollier having in 1922 established stations for the emission and reception of telepathic messages at long distances, was put into touch with Dr. Gardner Murphy, Columbia University, through Mr. Carl Vett, secretary to the Metapsychical Congresses.

The results they obtained during 35 attempts of transmission between Paris and New York are recorded in the present paper. They extend over two years.

Lantern slides well illustrated the description of seven cases considered positive by the experimenters. They are mostly unpublished.

The same approximate success, the same apparent mental contact

between the percipients, the same transmission of suppressed thought on the agents part are found here, just as in the short distance attempts of transmission noted down by Mr. Warcollier.

It would seem, therefore, that experimental transmission of thought across the Atlantic has been realized.

M. René Sudre (Paris) :

EXPERIMENTAL METHOD IN METAPSYCHICS.

M. Sudre spoke on the confusion on Metapsychics and its discredit in the view of official Science.

Causes ? Its attachment to the occult and the super-natural, its passivity, the uncertainty of its observations, especially of spontaneous facts.

Remedies ? The repudiation of all mysticism ; rigorous application of the experimental method, submitting all ideas to the arbitration of facts.

Primary condition. Not to use mediums for religious ends ; to train them scientifically. Numerous examples.

Directing Idea. Metapsychic phenomena are natural phenomena, under the same determinism as all others. Without this faith, metapsychics will never gain credit in scientific opinion.

Dr. Ezio Luisada, Prof. Physiotherapy. (Florence) :

METAPSYCHICS AS DIRECTED TO THE STUDY OF SOUL AND SPIRIT.

I. Dualism is the essential fact in the physical and psychic processes of life.

II. Animistic pairs and groups are formed by a kind of relaxation of the spirit, by the duplication of the various psycho-genetic and energo-genetic variations.

III. The soul degrades if it obeys only the "energo-genes" ; it progresses if it obeys the dictates of conscience.

IV. After death, individual life tends to collective life.

V. The object of Metapsychics is the study of the specially spiritual manifestations of the hidden psychical communications of the soul.

M. Louis Favre :

METAPSYCHICS IN THE CLASSIFICATION OF SCIENCE.

If metapsychics are to progress, it is imperative that many scientists should take up its study. In order that they may do this, they must be shown that it is a classified science with a place marked out beforehand in the general classification of science.

Metapsychics are not the study of the supernatural (as some may believe) but part of the abnormality of phenomena.

Metapsychics are of the *order* of the natural sciences ; of the *gender* of "abnormal phenomena" ; and constitute the *species* treating of "phenomena seemingly dependent on hidden intelligent forces."

This has already been said ; but it behoves the Congress to say so if it is desired that this affirmation be fruitful and fully aid the advancement of science.

M. M. Rutot and Schaerer :

ENERGETIC CONCEPTION OF MATTER, LIFE, PSYCHISM AND METAPSYCHISM.

Matter and Life.

I. Static and kinetic energy are the substrata of the whole universe, its creative power.

II. This energy by its subdivisions, its passage from the homogeneous to the heterogenous, and its manifold differentiations creates space.

III. However, its ultimate element, the proton, keeps the innate tendency to revert to its origin, that is to say, to unity.

Psychism and Metapsychism.

I. Unconsciousness in the mineral, tropism in the vegetal, consciousness in man, are the three groups of reflexes which manifest life.

II. General psychism is the tendency to revert to the unity of life.

III. Metapsychics are the study of unusual manifestations of this reversion.

Mr. Prosper de Szmurlo (Warsaw) :

HOW TO DETECT METAPSYCHIC PROPERTIES.

Remarks : Slow progress in the study of metapsychics.

Causes : No objectivity, slowness of phenomena, multiplicity of explanatory hypotheses, influence of spirit on matter.

Means : Find out the external and internal circumstances that can favourably influence the development of metapsychical qualities.

New apparatus to be used ; static data, comprehensive study of mediums.

SOME EXPERIENCES WHICH CANNOT BE EXPLAINED BY NORMAL MEANS.

By FLORIZEL VON REUTER.

People often ask me "What has been your most convincing psychic experience"? This is a difficult question to answer, however, there will always be certain incidents which will continue to stand out prominently in my memory as defying any attempt to account for them by any of the well-known scientific hypotheses, concerning subconscious, subliminal memory, telepathy or auto-suggestion.

In relating as briefly as possible a number of cases which have come under my observation in the course of my psychical investigations, I will purposely refrain from any attempt to analyse scientifically the said cases, confining myself to the bare facts.

1. *Clairvoyance.* This little anecdote concerns chiefly my mother, but as I am indirectly included in what took place, I can vouch for the accuracy of the details. We were at that time passing through New York, where we were completely unknown. My mother went for a walk and happened to spy a sign in a window with the word "Readings." Supposing that it meant psychic readings, she rang the bell and was received by a gnomelike Scotsman who consented to give her a reading for fifty cents. (2/-). He told her a number of facts concerning her life, things however, which could be conceivably accounted for by thought-transference. My mother then asked to be permitted to put him to a test. He agreed, whereupon my mother, after considering for a moment, said: "I know of the existence of a letter, but I do not know where the letter is, nor anything about its contents. Can you give me information concerning it"? The old man answered: "I will send my spirit to get the information you desire"! He sat about five minutes with closed eyes, then began to speak and said slowly: "The letter in question lies beneath leather, velvet and wood, and contains the following words," and he read out whole sentences, as though the writing lay before him. My mother returned to the hotel, questioned me about the matter and received complete confirmation, the letter having been placed by me under the violin. The outer covering of the case is leather, the violin is protected by a velvet cover and is itself naturally wood. The remarks concerning the text of the letter were also quite accurate in every detail!

If we take into consideration the complicated process required to get into touch with the whereabouts of an object of whose locality the sitter herself was not aware, I think we are justified in pronouncing this to have been a truly remarkable case of clairvoyance, the more remarkable inasmuch that it was not spontaneous but took place at request. I am sorry that my mother omitted to make a note of the psychic's name.

2. *An Authentic Spirit Picture.* During my stay in America I was for a certain time, the guest of a family residing in a small city in the west. One day one of the daughters expressed the wish to take a Kodak picture of me. We went into the garden. It was ten o'clock in the morning, and the sun shone with blinding radiance. The young lady put in a new roll of films in my presence, so there can be no question of a double-exposure. Shortly after this we left the city and only heard through letter the subsequent events. It seems that the pictures were developed without anything unusual having been noticed about them. About three weeks later the young lady and her sister (neither of whom had any psychic ability to their knowledge) took an auto-ride to a town forty miles distant where a spiritualist convention was in full swing. They were quite unknown and went, without being announced, to a trumpet-medium. One of the girls described her experience in a subsequent letter to my mother. She said they heard a soft voice whispering her name "Edna." Upon being asked who was speaking the voice answered: "Its your Aunt Emma." Knowing that she had had an Aunt Emma who had passed over about twenty-five years previously, she greeted the supposed aunt, who then said: "You were looking at a picture of me recently." Edna knew that she had not even glanced at a family album for many years, and that there was no other place where she could have seen a picture of Aunt Emma, so she contradicted. The voice then said: "I don't mean a family album, but some pictures were taken of a young man who was visiting your folks and I'm on one of those pictures." Very sceptically the girls left the sitting, went home, and upon closely examining the Kodak-pictures were astounded to perceive upon one of them a clearly visible "extra," the face of a smiling woman with an unusually happy expression. They then showed the picture to their father, who exclaimed: "Why that looks like my sister Emma who passed over twenty-five years ago." As Sir Arthur Conan Doyle remarked, upon becoming acquainted with the case, it would be hard to find a more complete chain of evidence. I must add that the negative is in my possession and that I can testify to the distinctness of the face to the right of me.

3. *Automatic Writing.* All readers of PSYCHIC SCIENCE will remember my report upon certain experiments conducted by my mother and myself with the psychical apparatus called the Hesperus Additor.*

Since that article appeared we have been continuing our experiments and have added to the list of languages unknown to us in which messages have been transmitted, having up to the present had communications in fourteen languages, seven of which were new to us.

*The Hesperus Additor is merely a box cabinet, two inches square, open at the bottom, and provided with a pointer. It slides easily in a grooved board which has the alphabet, "yes," "no," and a set of numbers up to 10 on one side, so that the pointer covers over the letters. It is of the very simplest construction.

Upon one occasion an intelligence began by writing: "I can write a language you do not know." It then proceeded to spell out words and sentences and to answer questions put in English or German, always replying in the strange language.

The question: "Did we know you in life"? was answered with the words, "Muddate ast bist sal." Witness of the proceedings was Baron Friedrich von König, who afterwards signed the protocol of what took place. As the words "sahib" and "memsahib" had been used it seemed likely that the language was Hindustani, so I sent the test to Sir Arthur Conan Doyle asking if he could supply a translation. Before his answer arrived I had a dream in which I was told that the language was Persian. I, therefore, forwarded the test to the Persian Consulate in Berlin, as well as to the Interpreter's Bureau, and received a confirmation as well as a translation from both sources.

Lack of space does not permit me to give details, suffice it to say that the content of the message was logical. The Persian words I quoted above mean "Twenty years ago," an answer to the question put, by which we were able to identify the personality of the writer as that of an acquaintance of ours who very probably did speak Persian, as he was an authority upon a number of Eastern languages. The most remarkable thing about the case was that the Persian used, was not pure Persian, but a dialect spoken in India, which complicates matters considerably. Neither my mother nor I have ever been in India or Persia, or had any dealings with Indians or Persians, so that it would have been manifestly impossible for either of us to have subconsciously acquired any knowledge of a Persian dialect only to be found in India. I should add that we have had this dialect written upon three separate occasions, always by the same intelligence, who after having established his identity under test-conditions, now makes use of his native language, French, when communicating.

Second Case. An intelligence, writing in Spanish, introduced itself by writing the name "Antonio de Arredonde." He contributed the information that he had been a Spanish engineer who had done surveying work in Florida and Georgia in the 18th Century, that he had endeavoured to prove that Georgia should belong to Spain, and that more information concerning him was to be found in a book published by a certain Bolton.

Although the whole thing seemed to me exceeding doubtful, I nevertheless instituted enquiries, and after much fruitless investigation was finally able, through an application to the British Museum, to establish the fact that the California University published a few years ago a book by the said Arredondo (or Arredondo), titled "Arredondo's Historical Proof of Spain's Title to Georgia," and edited by Herbert E. Bolton. The British Museum also stated that Arredondo's first name is given in the American Catalogue as "Antonio de."

In view of the well-known difficulty of getting complicated names through correctly with automatic writing, I consider that we were extremely fortunate in having only one orthographical mistake, that

of the final letter of the name which was given as "E" instead of "O." It was, I may remark, a completely new Spanish name for us. This information was received through my hand on the Additor, my mother taking down the letters.

Third Case. Quite recently we paid a short visit to an hotel on the Irish coast. No one knew us and we were only familiar with the name of the hotel, not the name of the proprietor or his residents.

We arrived at seven o'clock, partook of dinner, went for a walk, then went to our rooms. As it was still comparatively early, I suggested that we would try the Additor. The first words that were written were, "give me my chair, I want my chair, get it for me," various questions elicited the following information. The intelligence writing, stated that it had formerly occupied "Room Number ten," and was very displeased because a favourite chair it had formerly sat in, had been removed from the room, as it was accustomed to spend certain times in that room, and greatly missed the said chair. It besought us to take steps to have the chair put back. Upon being asked the name of the person, the name "Kane" was written. We promised to do our best to fulfil the request, whereupon the writer seemed grateful. The next day I related the incident to a gentleman staying in the hotel, who, it transpired, was interested in psychical research, and he kindly volunteered to try and ascertain through the proprietor whether there could be anything genuine about the matter. He was able to get the information that the proprietor's mother, *Mrs. Kane*, had formerly inhabited No. 10, having died in that room, and that her favourite chair, a comfortable arm-chair, had been sold a couple of weeks previously.

When the landlord heard my strange story, he immediately decided to buy back the chair and thus fulfil his mother's wish. Mr. Hadden was kind enough to give me a written statement of what he discovered as corroboration of my tale. I should think that even the most confirmed sceptic would be unable to reject such a chain of proof, certainly the theory of subconscious memory cannot be made to fit this case, which shows clearly how a seemingly trivial incident may occasionally deliver astoundingly convincing evidence.

4. *Messages Through Trance Mediums.* In the course of time I have received a good deal of information through this form of mediumship, a great deal of it being more or less evidential. I will refer here to two cases which present interesting features, inasmuch as they concerned matters unknown to all present, information which we were able to verify several months later in other countries, over three thousand miles distant.

(1) In America an Intelligence announced itself through the unconscious medium, giving a name which sounded like "Gebert." The "Spirit" stated that he had been a postman in the village of W——, and that he had often brought us telegrams. He said he had been killed in the war and asked us to get into touch with his mother who might be reached through a relation, the location of whose former

domicile in W—— he described so accurately that we were able to identify the person with a woman by name "Gebbers." Subsequently, enquiry in W—— revealed that the person in question had left the village, and it was universally denied that she had lost any relation in the war. The mystery was not cleared up until some months later when the old Mrs. Gebbers was visiting in W——, and herself admitted to having lost a nephew who had formerly been a postman for a while.

(2) The second case concerns a dear friend of mine, a Swiss lady from Zürich, who died several years ago. This lady once tried to deliver a message through a Trance Medium, being able to identify herself, not only by giving her name, but also by an accurate description of her personal appearance in life. She seemed to be disquieted on account of her married daughter, who it appeared had lost a lot of valuable clothing through theft. There was an attempt made to give the daughter's address, then the force gave out. Six months later, when in Zürich, we were able to ascertain that the given address was almost correct, the number being actually "10," and that, at the time referred to, the daughter, in truth, had been plagued with a thieving servant girl who had stolen a good deal of clothing, again a trivial incident which afforded proof of supernormal force of some sort. The medium was, in both cases, Arthur Ford, of New York.

5. *A Message Through "Direct Voice."* This remarkable experience took place in New York with the voice-medium, William Cartheuser.

Among other speaking intelligences, there came a child whose small high-pitched voice sounded in my ear, apparently speaking independent of the trumpet. This child eventually delivered a message from a spirit who stated that he had perished many years previously in a subterranean dungeon under a tower where I spent a good deal of my time. He said his bones had been discovered many years later chained to iron rings in the wall, and he asked us to thank the owner of the castle for having awarded his earthly remains Christian burial.

After returning to Germany we investigated the matter, the present owner of the castle knew nothing about such a find and denied it. However, we were subsequently able to verify the story in all details through the statements of three old women who had spent their entire lives in the adjacent village. According to them, the bones were found during the life-time of the former owner, who buried them and had the dungeon walled up, so that it was quite understandable that the present owner had no knowledge of this case.

In conclusion, I would hazard my firm opinion that anyone who can peruse the incidents just related, to still doubt or scoff at the existence of supernormal or spiritual forces being capable of manifesting to humanity, I say, if there be such a person (and I presume there are a good many) then he belongs to that class of individual apparently summed up by Goethe in his saying: "One becomes accustomed to having people ridicule that which they do not understand, or that which is beyond their comprehension."

THE MEDIUMSHIP OF MRS. ANNIE BRITTAIN.

(FROM NOTES CONTRIBUTED BY HERSELF.)

[Mrs. Annie Brittain is one of our esteemed public mediums, distinguished both by her private and platform work.

For many years resident and a worker in Hanley, Staffs., she came to London about twelve years ago, and very quickly made for herself a large circle of clients and friends. During the war period, she abundantly proved her power to give comfort to bereaved people, and was particularly used by Sir Arthur Conan Doyle, who, sending many people to her anonymously, kept records of the reports which showed a very high average of success.

Mrs. Brittain has been happy in having her husband associated in sympathy with her work. In recent years he established the "Psycho-Sensic Correspondence Training Centre," which does excellent work for many people who are cut off from other means of psychic development and interest. Her photograph will interest many.—*Editor.*]

People often ask me when I first began to see clairvoyantly, and I can only answer that "it must have been born with me." Even with normal sight, no one can recall when they first began to visualise their surroundings. Memory of those first days of childhood is always a blank, and we have only the account of our early talk and actions second-hand from our parents or nurses. Evidently, from what my mother says, I began to speak in baby language to spirit people as well as to those in the body, and one of the first things I said when I began to talk was "Sis, Sis, Sis," instead of "Mum" and "Dad." As I got a little older, I began to speak of someone who was beautiful, with lovely golden hair, and still called her "Sis" or "Sisly." Then one day my mother passed a photograph to my father which she had taken from a letter she had just received. As it passed me, I cried out "Mine, my Sis, Sis," and was not content until I had it. The photograph happened to be that of an old school friend of my mothers, who had passed away when they were still at school. She was a beautiful girl, with long golden curls, and her name was Cecily. My grandmother, who was leaving her house, was clearing out her desk, and came across the old photograph which she sent to my mother, and in this way was my "Sis, Sis," of babyhood identified.

I can also remember being surrounded by children whom no one saw but myself, generally in my bedroom playing around as I was waking. For hours sometimes I would sit under the table or out on the grass with these shadowy playmates of mine, telling them stories or listening to theirs, but I could never touch

them, and sometimes thought it strange that they should be unable to grasp my toys and I unable to pick up the wonderful flowers they would lay at my feet. My mother rather encouraged me, as being a first child, and therefore a little lonely, this imagination (as she thought it) kept me quiet and "good."

At that time we lived in a little Yorkshire village, and across the road was a lovely big wood full of bluebells, and very often in that wood I saw what my childish mind thought were fairies, but which I now know to have been spirits.

In this way I lived in a little world of my own, but, like other children, as I began to grow up I was punished for telling stories and for being imaginative, and gradually I realised that no one believed me, and all these wonderful things had to be kept to myself. Then when schooldays came, I had to learn to be practical, and psychic things were rather crowded out.

I had one experience when I was about eight years old which impressed me vividly. No evidential value attaches to the incident, but it was a very real experience to me, and I give it as it happened.

Florrie was a little cripple friend for whom I had always felt very sorry and had taken under my special protection, and when she died I missed her very much. It was the first time death's shadow had fallen across my path. Just before my little friend's body was put in the coffin I went to see it, taking with me some camellias, which I placed on the bed by her side, and I remember wondering whether they had any flowers in heaven. One night, about a fortnight later, soon after going to sleep I seemed to wake with a sort of shock, and found myself floating in the air above my sleeping body on the bed. I recognised the form lying on the bed as myself, but cannot remember that the sight caused me any consternation. I felt quite detached from my sleeping body, and yet I seemed to have noticed very little about my new body—the "I" that floated above the bed. I cannot even remember whether I wore clothes, but I do remember that the room was intensely bright, and that this radiance seemed to emanate from a beautiful lady I had never seen before. As I looked at her, wonderingly, but unafraid, she moved towards me and took my hand, saying, "Don't be frightened, Florrie wants you." Together we floated out of the room as though the walls and roof did not exist, and seemed to go up and up through an intensely bright and warm atmosphere which seemed empty of everything except light—the place was simply drenched with light. Soon children's shouts and laughter reached my ears, and I realised that we were floating down into what appeared to be a beautiful park full of splendid shrubs and flowers. The sun shone brightly and the sky was a soft luminous blue. We alighted and walked on soft springy turf, and I saw the most exquisite and wonderful flowers; I had never seen anything like them before. Scattered

about on the grass were groups of happy children all dressed in white and garlanded with flowers. Some were dancing and singing in the sunshine, others were playing games. I longed to join one of the happy groups, but my companion led me away to where a child was sitting alone and crying bitterly. I recognised my little Florrie, and by her side were my camellias.

Then my companion smiled at my little cripple, and said, "See, I have brought you your little playmate for a while, now play together and be happy." When my little friend caught sight of me her face was transfigured with happiness, and to my great surprise I saw that she was no longer a cripple, but as nimble as the rest, and we danced madly and were happy. Then the lady who had been my guide came to me presently and said I must return with her. I was happy and did not want to go, but she reminded me of my mother, and said it would be impossible for her to come to me here, and I remembered my mother and became homesick. So I said good-bye to my little friend, and took my guide's hand once more. Together we floated away, and the children's laughter grew faint, and the sound of their singing died away. Then we seemed to sink in the bright air and pass through the shadowy walls, and I found myself floating above the body on the bed. I entered my body with the same kind of shock I had felt on leaving it, and found myself awake. This was my first experience of spirit travelling.

When I was about eleven years old, the girls and I at school were fond of playing a game we called "Gipsy," or "Old Woman," in which each in turn would pretend to tell the fortunes of the others. When it came to my turn to be "Gipsy" I would begin in fun, telling them about their sweethearts, etc., but sometimes a dreamy feeling would steal over me, and I would lose consciousness of my surroundings, and go on talking with my eyes closed. On coming to my senses the others would be very excited, and tell me I had been talking strangely, but I did not remember anything of what I had been saying. They would say, "Annie's been talking true again."

One such occasion comes back to my mind vividly. It was afternoon recess, and I had just come out of one of my strange trances. A little knot of girls were gathered around me, hushed and awed. One little girl was crying, for I had been telling her that her mother had died during the afternoon. The others led her away to the school mistress, who sent for me and scolded me. I was bewildered, but I steadfastly denied having said the things of which I was accused, and the mistress wrote to my parents. When the little girl arrived home, however, it was to find that her mother had died suddenly, and all the strange details I had given her in the playground were true.

I will relate just one other incident of my childhood. On many different occasions an old man had come to me in the night and

wakened me up with the request to go and fetch my mother. Mother did not believe me at first, but the old man was very persistent, and finally, after constant repetition my mother began to think there must be something in it, and told me to ask his name. The next time he came to me my bedroom seemed to become a saw yard full of timber, with a saw pit and a large cart wheel, and from the description I was able to give my mother, she recognised her old home and realised that the old man was her father.

I was thirteen, and had had many strange experiences before my parents became spiritualists, and finally realised that I was what is known as a medium.

Even now, after more than thirty years of public work, it is difficult to tell anyone how I see spirits. Every day I find something new in the manner, condition, influence, or manifestation which gives proof to someone that the spirit world, with all its love and interest, is very near.

I think we are all born psychic, some to a greater extent than others, perhaps, and the development, or consciousness of it, either grows, or dies out, as the environment or understanding gives the opportunity.

I am sure this has been the experience of many people when they take the trouble to look back and remember their own childish experiences.

Some time ago a sitter was telling me of a friend, whose honesty he could vouch for. Her husband died and left her with two little girls, one four and the other six. One day the eldest girl cried out in pain, as she had hurt her finger badly in the iron framework of a folding chair. Her mother rushed off for something with which to bind it up, but on her return the child was sitting quite unconcerned, painting at the table. The mother said, "Darling, you cannot paint with your poor little hand, let me bind it up," and the child looked up, and holding up her hand said, "Look, mother, it's all right; Daddy came out of a cloud and kissed it better." My sitter asked me if I believed the story, and I told him that I certainly did. A child might imagine a loved daddy, but not a *cloud* (or ectoplasm), which was necessary to make Daddy clearly visible.

It is very singular at times how the spirit people manage to give me names. I usually hear them clairaudiently, but not in every case. Sometimes they will show them to me as a symbolical picture.

A lady called on me one day without making an appointment, with an introduction from the Editor of an Irish newspaper. I was not engaged at the time, so I gave her a reading. I described three boys to her, with a good deal of evidential matter, but could only get the names of two, her nephews. The other, her son, although he gave me the most evidence, either would

not, or could not, give his name. The lady pressed me to get it, but it was of no use. She told me not to trouble any further, as the messages and evidence already given were remarkable, although she felt a little disappointed that her only son should have a difficulty in giving his name. She said that she had kept it well in her mind, so that I should get it easily, but as I explained to her, this was a great mistake, as I always find that if a sitter holds a thought in this way, or centres the mind on wishing for one particular spirit, it seems to hinder me rather than help. Just as she was leaving the room, however, the boy gave it to me. I exclaimed, "I have it; it is Leon!" "No, that is not it," she replied. I felt nonplussed, it seemed so clear to me. "I will tell you how he gave it to me," I said. "He sketched a bar of music, and instead of notes he put letters, commencing at the further end of the bottom line with the letter L, on the line above E, and above those O and N. "You have it," she exclaimed. "His name is Noel, and when teasing the family it was characteristic of him to put things the wrong way round. He was a good musician when on earth, and if he had survived the war was going to sit for the degree of Doctor of Music; hence his original method of giving his name."

The following is another example where symbols were used as a means of identification.

At a sitting I gave a gentleman on December 1st, 1919, I described a young lady who appeared so surrounded by wild roses that I mentioned the fact to the sitter, as I felt she wished me to give this as evidence of her identity.

He wrote me afterwards and said: "My little lady of the roses identified herself in a way that was least expected by me, but was more convincing than anything could have been, although it must have been puzzling to you." He subsequently told me that he first met the lady in question on Queen Alexandra's Rose Day, when she was selling roses in the street, and ever afterwards, wild roses had a special meaning to them.

The judgment of time is often very difficult, as this too is mostly given in symbol. In one instance I remember giving a sitter a message to the effect that a certain very important change, particulars of which I gave her, would take place in her life, and I added that I thought it would occur in September, as I was shown a cornfield full of ripe corn stacked in sheaves, such as one sees in the fields in that month. The following September arrived, and also the next one, but the change had not occurred. Two years after the message was given, however, in the month of September, when the corn was ripe as I had seen it, every detail that had been given to her took place. This is only one of many instances I could quote when time has been shown to me in symbol, and although the symbol has proved to be perfectly

correct, the incident has happened a year, and sometimes more than that, after it was expected.

One sometimes wonders why it is necessary for the spirit people to give messages in symbolical form, which are open to misinterpretation, rather than by the medium of clairaudience, which naturally seems to be a more simple and direct method.

I think, perhaps, the explanation is that some spirit people find it easier to impress a mental picture on the mind of the psychic, than to convey the vibrations of sound, as the clairvoyant faculty may at the time be more active than that of clairaudience, also probably the question of attunement between the communicating spirit and the medium may influence the conditions to a certain extent.

As to discrepancies in time, one always has to remember that the communicator and the receiving instrument are operating from two entirely different planes of existence, and that the medium naturally thinks and interprets in physical terms, whereas the spirit may be trying to convey a meaning of something which is outside our knowledge of time and space.

The more experience one has of psychic work, the more one realises how delicate and subtle are the lines of communication between the seen and the unseen, and how wonderful it is that we are able to get through the evidence that we do. One can only touch the fringe of that wonderful "other world," and be thankful for the knowledge that our loved ones live, and that it is possible to sometimes cross the bridge between our world and theirs, and get the assurance of their continued love and interest in our welfare, until the day shall dawn when we cross that bridge to return no more.

BOOK-TESTS THROUGH THE VOICE MEDIUM- SHIP OF MRS. BLANCHE COOPER.

Readers are referred to the issues of PSYCHIC SCIENCE for April, 1923; January, 1924; July, 1924; October, 1924; January, 1925; January, 1926; October, 1926; for previous reports of excellent book-tests through Mrs. Cooper's psychic gift, and I am glad to add the following to these:—

No. 1.—*Cooper Sitting, B.C.P.S., November, 1926. E.H.H. reports:—*

A Mother recalls a Recitation.

"A voice purporting to be my mother's, said 'I want you to do something for me—go to the book-case at home,' (I asked 'which one?') 'the one in the drawing-room, take fourth book from left to right, third shelf from top, and look at page 52, or perhaps 25. You will find something to remind you of the old home.'

"I found the volume indicated was 'Macaulay's Lays of Ancient Rome,' and on page 52 were the last two verses of 'Horatius.' This long poem I learned by heart about 48 years ago, and recited one Christmas Day in the family circle, my mother being present. I had no idea that the book was in the house."

No. 2.—*Cooper Sitting, B.C.P.S., May 4th, 1927. Mr. E.M. reports:—*

A Father recalls a previous test, and offers another upon his son's work.

"My father spoke of the difficulties of my work, and then said, 'Take fourth book, left to right on the third shelf, counting upward, page 53 or 35. You will find there something that is concerned with your work. It will explain to you something about Light and Power, and you will understand.'"

"I asked him to repeat the particulars of the book-test, and he did so. The book referred to, Baring Gould's "Lives of the Saints" was the same as one used in a successful test reported in PSYCHIC SCIENCE, of April, 1923, given through Mrs. Cooper. The page referred to on the present occasion contains a description of the Consecration of St. Richard as Bishop by the Pope, and goes on to say:—

"A remarkable incident occurred at the ordination of St. Richard. Another was to be ordained at the same time as himself, and the throat of the vial of holy oil was clogged so as to allow scarce a drop to fall on the head of this person; but when St. Richard presented himself to be anointed the stoppage being overcome, the oil rushed forth over his head and flowed down his cheeks and shoulders, so that the ministers were obliged to wipe

it up with napkins; and one of the cardinals exclaimed, 'Surely this man has received the plenitude of grace. I think the reference is clear.'

No. 3.—*Cooper Sitting, B.C.P.S., May 11th, 1927. Two sitters, Mrs. and Miss M.H., Mrs. M.H. reports:—*

A Correct and Unusual Word indicated in a book as a Test.

"My son, who communicated, said, 'Look in the bookcase in your own room, second shelf, third book (left to right) either page 38 or 83, you will find the word "Wanders."'

"I looked in the book indicated, and could not find it in page 38, but on turning to page 83, I found the following sentence: 'He wanders far from God, etc.' Claude's Second Book, by Mrs. Kelway Bamber.

"I consider this a perfect test. I had not opened this book for many months."

No. 4.—*Cooper Sitting, B.C.P.S., February 16th, 1927, 8 p.m. Sitters, Mrs. McKenzie and Mrs. Kitchen.*

A former Psychic experience between communicator and sitter vividly recalled.

"A group sitting should have been held on this evening with Mrs. Cooper, but by some mistake no sitters appeared. I asked Mrs. K., a resident in the College, to take the sitting with me, and without any announcement as to change, we went to Mrs. Cooper's room.

"My son communicated, and said he wished to give a book-test. He had once given a very excellent one on the first occasion on which I had met Mrs. Cooper—some years before, but I had never had another.

"He gave the second shelf from the bottom on left in College Library bookcase, and fourth book from left on the shelf, page 58. I would find something about Radiance or brightness, and it would remind me of something which happened in connection with him a long time ago.

"At the conclusion of the sitting Mrs. K. and I went to the shelf indicated—the bookcases are locked at 6 p.m.—and found the book to be 'Ghostland' edited by Mrs. E. Hardinge Britten—a lecture on whom I was preparing at the time, but had not touched this book. On page 58 is an account of the appearance of an etheric form.

"Radiant, shining, and glorious she now appears, her sweet eyes looking full of penetrating intelligence into mine, her sweet smile directed towards me, and a motion of her hand like the action of a salute, indicating that the apparition saw and recognised me, and was all beaming with interest and intelligence."

It certainly reminded me of an experience of my own a long time ago in connection with my son. In 1918 I received a wire that he

had been seriously wounded, and that evening naturally sought to get into touch with him psychically. I had a very clear, life-like vision of his head and surrounding it a golden halo. I took it then as a sign that he was seriously injured, and was already partly functioning in his etheric body. He died some weeks later from a wound in the head. The passage referred to recalled my vision in the clearest way."

No. 5. *Cooper Sitting, B.C.P.S., June 28th, 1926. Sitter, A.H.R.*

Correct Indication of Contents of Test given, and an Appropriate Message followed by Clairvoyance.

This sitter, A., has previously received excellent book-tests, through Mrs. Cooper, and both her communicator and herself seem suited for transmitting and receiving this kind of evidence. She reports:—

"My communicator very clearly referred to another voice medium not at the Collège, through whom he had made an effort to talk to me the day before, and after this, he said, 'I was determined to get this through to you to-day.'

"He then asked me to take a special book and to read page 19. He began to tell me about the book, but seemed to hesitate a moment on some point, and so I said, 'If you are not quite sure, and you would like to go and see again, I can easily wait.' He agreed to do so, and in the interval the mother of my communicator came through very clearly, and a few minutes elapsed in conversation, when she said, 'My boy is back,' and he began to speak again.

"'Page 19 is quite right,' he said, and 'the book is on the book-shelves near door, second shelf, fourth book. You know the tale.' I thought he meant 'table' so *tale* was repeated clearly. It was also mentioned from which side I had to count book four. I was told: 'It is about darkness, an announcement of rain—and further on you will find a message from *me* to you.' This seemed specially important.

"The book I found to be 'Through Stained Glass,' by George Agnew Chamberlain, an American writer of great human knowledge and understanding. We had both greatly enjoyed this book when he was in life. Turning to page 19 I read:—

"They sat on the west verandah and watched the sun plunge to the horizon from behind a *bank of monster clouds*. Suddenly the line of hills became a line of *night*. *Black night* seized upon the earth; but beyond there arose into the heavens a light that was more glorious than the light of day.

"Natalie stretched out her hand. 'Mother, what's all that?'

"Mrs. Leighton was silent for a moment—Her gaze was fixed upon the afterglow.

“ ‘Why,’ she said at last, ‘it’s a painting of heaven and earth. You see the black plain that stretches away and away? That’s our world, so dark, so full of ruts, so ugly; but it is the rough plain we all must travel to reach the shore of light. *When life is over we come to the end of night—over there. Then we sail out on the golden sea.*’

“ Could there be a more beautiful message?

“ Just before the sitting ended I asked Nada the control, whom I understood accompanied my communicator on his journey of verification, ‘How did you like my sitting-room?’ She answered immediately, ‘I liked the flowers, the white ones.’ This did not seem correct, for that very morning masses of beautiful *red* flowers had been given to me, which I had arranged just before the sitting, and naturally I was thinking of *them*. Nada seemed to notice my thought, and she very quickly said, ‘*the white ones, just like those you brought here.*’

“ That was evidence truly, for I had brought two white roses to the sitting, and in my sitting room there were *exactly the same kind* (also two) near the photograph of my communicator.”

No. 6.—*Cooper Sitting, October 11th, 1926. A.H.R. reports: Memories and Experiences Recalled.*

On this occasion Mrs. Cooper’s Guide, “Nada,” almost at once came through at my sitting, saying: “we are so excited, it is about a Book-Test—he has just gone!”

After a moment my Communicator, J., greeted me and then went on: “I am so glad to give you a Book-Test, look at the third book, top shelf, book-case near the door, book left to right, page —” I could not quite hear the number of the page, and I asked: Is it page 26? “No, 36,” the voice said emphatically, and it went on: “It refers to *some beautiful memories of ours, to some beautiful experiences together.*”

I then inquired: Is it a book we have read together? and the reply was: “*We are going to read it!*” I thought at the moment (when one’s mind is busily engaged at getting every word clearly), this might mean on “some other plane”; but when I came home and found the book indicated, this answer came to me as a very special piece of evidence. It is one of the books we had together read partly; but as it is long and deals with travels, its perusal was often interrupted, and when we were engaged with many other books, our frequent saying would be: *we are going to read it!*

The book is called “Two Dianas in Somaliland” (by Agnes Herbert), and on page 36 I saw the following: “I loved to see the wonderful blue of the sky. . . . And I would try and count the myriad Stars, and trace a path down the Milky Way.” This indeed recalls *some beautiful and typical memories—some beautiful experiences together* on our wanderings over the mountains, etc.”

A.H.R.

No. 7.—*Cooper Sitting, December, 1926. A.H.R. reports :—A Correct and Universal word found in Book-Test, and a reference to Spiritualism.*

Communicator, J., said : " I am trying to give you a Book-Test, you will find something *on emanation, touching on mediumship*. Look on the second shelf, third book, right to left, page 62, or 26." Which book-case? I asked. " Same as before," was the answer. Do you mean mediumship and spiritualism? I inquired. " Yes," he said, " I cannot quite get through what I want; but *you will know*."

The book was " To Let," one of John Galsworthy's Forsythe Saga, in which we had been very much interested generally, and on page 62 I read the following :—

" Spiritualism—queer word, when the more they manifest the more they prove that they have got hold of matter."

" How?" said Holly.

" Why look at their photographs of auric presences. You must have something material for light and shade to fall on before you can take a photograph. No, it'll end in our calling all matter spirit, or all spirit matter—I don't know which."

" But don't you believe in survival, Dad?"

Jolyon had looked at her, and the sad whimsicality of his face impressed her deeply. " Well, my dear, I should like to get something out of death. I've been looking into it a bit. But for the life of me I can't find anything that telepathy, sub-consciousness and emanation from the storehouse of this world can't account for just as well. Wish I could! Wishes father thoughts but they don't breed evidence."

Holly had pressed her lips again to his forehead with the feeling that it confirmed his theory that *all matter was becoming spirit*—his brow felt, somehow, so insubstantial.

This last sentence, which ends Galsworthy's argument on the problem, seems to bear especially on the message of J. : " You will know," and altogether this Book-Test seems to be an interesting one for its choice.

No. 8.—*Cooper Sitting, February 14th, 1927. A.H.R. reports :—A Correct word given and the Reference chosen from a favourite book known to Communicator.*

This sitting with Mrs. Cooper seemed to give less evidence than usual, perhaps on account of the bad atmospheric conditions of a foggy day, on which my communicators commented. After a pause my communicator, J., said : " I want you to look at the book-case, for a Book-Test." The book-case near the door? I asked. " No, not near the door," came through clearly. Do you mean the one standing against the wall, or the one near the window? " The one against the wall; top shelf, third book, page

43, perhaps 34; but I think 43." Do I count left to right, or right to left? "Left to right." "It is on *Daylight* especially the word *Day*, you will find!"

It only occurred to me afterwards that *Daylight* on a foggy day was interesting in itself! Altogether I had been somewhat doubtful about this test, as the sitting all in all had seemed a difficult one.

I found however the book to be a special friend of ours. Not so much the story in itself; but that special little edition, in which J. had written a message to me, which now seemed extremely appropriate and helpful.

The author of the book is Temple Thurston, and the name of the book is "The Greatest wish in the World." On page 43 it says: "For *when morning comes, the clouds vanish. The sun looks in through the window and all the walls of that big, dark room dance with laughter. . . . Then you climb down to the foot of the hill once more, and once more, having folded your hands and shut your eyes, the new day begins.*

"You know it is a brand new *day*, because the thrushes sing as if they had never sung before, and when you look out of the window, the ground, which the previous night was black as you climbed up the hill, is now as green, as green.

No. 9.—*Cooper Sitting, April 20th, 1927. A.H.R. reports:—*

An Anniversary and a Conversation Recalled.

This was an outstanding date in our memories. Mrs. Cooper felt rather ill that day, but did not want to give in, my communicator, J., said, towards the end, with real purpose in voice and manner: "We must not tax the strength of the medium to-day, but look on the second book-shelf, first book to the right, page 36, or 63." Which book-case? I asked. "Near the door," he answered, "*It is some memory from me to you, just a few words only.*"

The book proved to be another one of Galsworthy's Forsyte Saga, "The Man of Property," which J. had been reading to me that very same day, some years ago! Page 36 had nothing at all appropriate; but on page 63 I found the few title words to be *Projection of the House*. This indeed proved to me a splendid test, for on the same day on which we had been reading this very same book, we had been *projecting a house* far away for some friends, which was of very special interest to us both.

It would seem as if the Communicator had done his best to find a book which we had read on this same day, and in this very same book he succeeded in giving me *some memory of some* special interest on that same day also.

No. 10.—*Cooper Sitting, November 12th, 1926. Sitter A.H.R.
A Letter-Test.*

On this date, I had an especially good sitting with Mrs. Cooper. In the middle of it—after a good deal of personal evidence had come through from my communicator, J., and his Mother—J. said: “I would like you to look at the letter you got this morning, something connected with the fourth word seemed to me *very interesting*.”

In fact, I had got just *one* letter that very morning—while very often I have a number, and when I looked at the fourth word, it was a name of somebody my communicator had liked, and with whom, strangely enough, I had just a few days before discussed Spiritualism! To my great surprise the young man in question had quite an open mind towards a scientific study of it. This had been of great interest to me, and evidently to my communicator also. He had taken the first opportunity to prove that he knew of this, eliminating at the same time the theories of communicating through one's own “sub-conscious self” or “un-conscious self,” or “super-conscious” self, for indeed I had no idea what the fourth word of that letter would refer to. I had before the sitting only very hurriedly glanced at a special date and appointment it gave me, which was not connected with the name in question.

Note by A.H.R.

It might be of interest to note that in the whole of my experience with Mrs. Cooper, only *one* book-test, of all that were given to me was a failure, and this, I think, because it was given as *from* my special communicator, but transmitted by his mother, who also is one of my communicators. It probably would be more difficult to get it through clearly if it has to pass through one more “channel.”

This very small percentage of failures *seems to exclude almost entirely the law of coincidence*, which some people think has to be considered as one of the many problems.

I have been anxious to learn something about the *modus operandi* of book-tests, and my communicators are quite willing to help me, but so far could only instruct me to the effect that “*it is different each time*.”

Sir Oliver Lodge, in one of his appreciations of book-tests says that to him *the choice* of the tests seems of very great importance. In fact in my case I find the choice of the books and the tests most interesting and helpful. The books chosen always seem to be special friends, and the tests seem to be given with some special *purpose* with regard to date, or in answer to my personal mood. This all seems to point to some conscious mind working intelligently, not only to prove his independent self, but also more and more to prove his own *identity*—his real surviving *personality*.

[*Note by Hon. Sec.*

It will be seen again how personal and intimate these ten tests are, and that they come from known communicators of the sitters, not attempting to lead them astray by wild flights of fancy, but simply and earnestly recalling certain association memories, as if to say, "We have not forgotten the dear things of earth, which we shared together, and though we can only remind you of this now and again, yet here it is."

In No. 1, there is perhaps a proud, fond memory of a son's boyhood.

No. 2, a father who followed the same vocation as his son, sends him a message of blessing and power.

No. 3, indicates power of choice of an exact word—a phenomenon in itself.

In series 5 to 10, to one sitter from one communicator, we have abundant evidence of persistent attempts to remind her in her loneliness that she is surrounded with his thoughts and memories of past days, and hopes for the future. The consistent optimism of the messages is most marked, and, I understand, would be characteristic of the communicator, and calculated to give the greatest support to the sitter.

So here we have no cause for mourning, but instead continued evidence that our friends do not forget our momentary separation from them, but seem to soften it, when a suitable opportunity is given, through mediumship.]

A BOOK-TEST THROUGH MRS. BARKEL'S TRANCE MEDIUMSHIP.

Sitting at B.C.P.S., May 5th, 1927. Sitter, C.G., from abroad, reports:—

"Almost at the beginning of the sitting, White Hawk (Mrs. Barkel's Indian control) said abruptly, 'Have you got the Beloved Book?' This was a name used by my wife, the communicator for a small volume of my own verses. I replied, 'Not just here, White Hawk, but I can get it from the library,'—i.e., British Museum. The conversation ran on.

"W.H.: 'Lady loves that book. She is here! She is showing me that she wants you to look on page 82.'

"C.G.: 'Are you sure it is 82, White Hawk?'

"W.H.: 'It is 82 or 28 . . . yes it is 82. She expects you to find a message there. She is talking . . . she says it is like a reunion . . . as if there was a sleep and a dream and she has found you.'

"I discovered at the Museum that page 82 of the book in question carries just four lines—the concluding stanza of a poem called 'Song to the Night,' of which my wife was particularly

fond. In fact, it was from a preceding line of the same poem that she took the title of the book. The lines on page 82 run thus :—

‘ So may we pass, in wonder and afar
When the slow curtains of the night are drawn,
To sleep beyond the star-dusk and the star—
To waking that is stronger than the dawn.’

“ I had no conscious memory whatever of the position of the poem, nor indeed of ever noticing the page. The collection was arranged, made up, and seen through the press by my wife, in my absence, so the pagination was never impressed on my mind. The pertinence of the reference seems plain.

“ This sitter had many very remarkable evidences of his wife’s continued personality through Mrs. Barkel and others, but this tender reference to her great interest in his poems, and through them to the joy that has come to both through mediumship, is particularly beautiful.”

EVIDENTIAL TESTIMONY.

By MAJOR C. MOWBRAY.

(Through the Mediumship of Mrs. Barkel.)

The first séance I ever attended was at the British College of Psychic Science, the medium being Mrs. Barkel. My wife (Evelyn) and daughter had left that morning to visit friends at Oxford for a few days.

When Mrs. Barkel was entranced, the control, "White Hawk," said: "Evelyn. Oxford. Oh, she has a bad throat. It isn't dangerous, but it is very sore. Blue China. You ask her about it. She will understand. It's a test. Don't forget. Blue-China." This was on a Thursday about 3 p.m. The following day, about 7.45 p.m. my wife and daughter quite unexpectedly walked into the dining-room. I said: "Hello! What's the matter?" My wife then informed me that though she had been perfectly well when she left home the previous day, she had suddenly developed such bad toothache that it was unbearable, and she had come home to consult her own dentist. This she did at once, and had two teeth which had become septic and caused her severe pain, extracted from her lower jaw. At the time when White Hawk had told me about her throat she had been watching the Eights being rowed at Oxford, and was sitting on a barge with her coat collar turned up to protect her face and throat, as both were giving her intense pain.

The following morning I went to my wife's room and said: "I had a curious dream about you last night, but the only thing I can remember is that blue china came into it. Do you know anything about any blue china?" She replied: "It's funny you should have dreamt about that. Yesterday morning (i.e., the Friday, about 9 a.m., some 18 hours after White Hawk had spoken) my hostess showed me two blue china cups which her mother had cherished very carefully, and she wanted my opinion on them." My wife inspected them, and thought they were good, suggesting her friend should have them valued.

This was a good test of prevision. The reference to my wife at Oxford may have been telepathy, although I was thinking of the "dead" and not of the living at the time of my sitting.

At a latter date I took a cousin of mine, a Mrs C——, to the College, for a sitting with Mrs. Barkel. After White Hawk had given several messages, he said: "Arthur C—— is here. He says he is running away from the copper." Now Arthur C—— was the lady's uncle and my great-uncle, who had passed over at the age of 97, three years previously, so it was difficult to imagine him running away from any "copper." White Hawk said: "He's laughing at you," so I made a note of the circumstance. A few days later my sister was reading the notes, and immediately understood the reference. She told me that before the War she had gone to Nice with the old man, and one day, when out walking with them, he pointed to a spot and said: "That's

where we buried the French flag." He then told her the following story :—

When quite a young man he had left the Royal Navy and went to live with his relations in a villa at Nice. They were very friendly with Garibaldi and the Italians, and when France took the Riviera from Italy, the sympathy of the small English Colony was with the latter. At a Parade one day the Italian flag was hauled down and the French flag hoisted in its place. In the night my uncle headed a party of young Englishmen set out to replace the Italian flag. My uncle had just secured the French flag when the gendarmes appeared, and there ensued a desperate chase through the streets for two hours. At length my uncle evaded the police and re-joined his friends, who again went out and buried the flag.

None of us had heard this story before, and feel sure this was the only time he was "chased by the copper."

I sat with the Crewe Circle for photography, and was fortunate in securing three extras on six plates. Two were recognised, and the third was evidently someone who had passed over many years ago. The extra was very like the portrait I have of a great-great-grandfather dressed in Sicilian clothes, whose name was B——. I took this extra to a sitting with Mrs. Barkel, and White Hawk described a miniature in an oval frame of a man in military uniform, and said his name was C——. This seemed quite wrong, because he was, I thought, a civilian named B——. However, I discovered soon after that this old man *was* C——, but for family reasons had changed his name to B——, and I have since unearthed his miniature, which is a beautiful painting, showing this relative wearing his military uniform. The miniature is very like the "extra," as many have testified.

I have also had some wonderful physical phenomena through the mediumship of Mrs. Barkel, but she is especially valuable for her trance mediumship.

I was once sitting at the College with Mrs. Blanche Cooper, when suddenly two tongues of fire darted about the room. I realised then that the description of the Pentecost, as recorded in the Acts of the Apostles, had been written by someone who had actually witnessed that phenomenon.

When sitting with the Misses Dunmore on one occasion, after the voices had ended the electric light was put up, and the trumpet was lying on the floor. I picked up the trumpet, when a voice issued from it, in full light. Unfortunately I was unprepared for this, and dropped the trumpet, thus stopping the voice, but I saw a thin wisp of ectoplasm coming out of the mouth of the trumpet, like a thin curl of cigarette smoke.

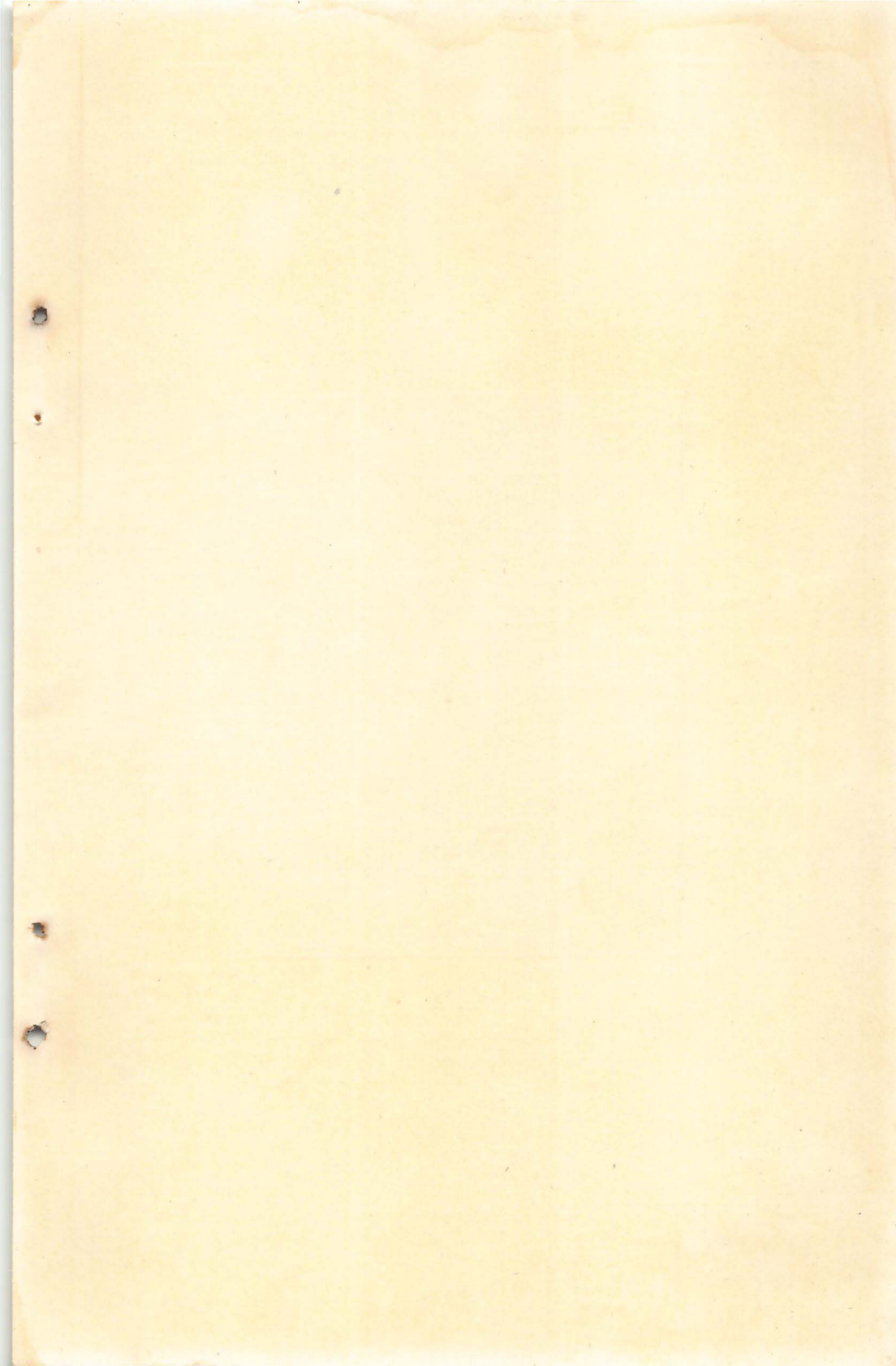




FIG. 1.
The Late JACK BURNSIDE.

SUPERNORMAL PHOTOGRAPHY.

A DEANE PHOTOGRAPH REPORTED UPON BY MR. F. W. WARRICK, F.C.S.

The records of recognised Photographic "extras" are now so numerous that to add another were "wasteful and ridiculous excess," unless there are features connected with it which render it particularly interesting and evidential.

The case I am about to narrate contains two unusual and important features ; firstly, the taking of the photograph being suggested by an independent medium (this has of course, happened before, *e.g.*, among others, the well-known "Geley" case of July 24th, 1924), and secondly, the great care taken to obtain recognition from non-relatives, in ignorance of everything connected with the origin of the print.

The "Extra" is the likeness of my cousin John Burnside. J.B. died in the year 1907.

He was at one time Headmaster of a small Grammar School at Wymondham, near Norwich. There is no photograph of him in existence exactly similar to the "Extra."

With these few facts noted I will proceed with the history of the photograph.

On the 21st October, 1925, I accompanied my brother and cousin, Miss E. Burnside, to a private sitting with the Misses Moore, sensitives for "direct voice" phenomena.* As usual, we sat in total darkness with a trumpet placed in the centre of the circle. The weather was very wet and atmosphere close. The window was open. The conditions were therefore very bad.

The voices of the controls Koha and Andrew came through very weak indeed. Then a voice came to my brother and gave the name of Ellen (our mother's Christian name) and called out my brother's Christian name (George) and then my own. The voice said : "George, speak to me."

Later, a voice (unrecognised) came to E.B. and said : "John." E.B. said : "Are you Jack?" Reply : "Yes." "What are you doing on the other side?" asked E.B. "Chemistry," said the voice. Chemistry was not his subject on this side, but it is mine. The voice then added : "If you have a photograph taken I will try to be there."

Now E.B. had sat with me many times at Mrs. Deane's, some six months ago, obtaining only one face "extra," and there was no intention of her resuming sittings with Mrs. Deane. E.B. had sat once before with me at a group séance with the Misses Moore.

On account of the message received by E.B. from the voice "John," it was arranged that E.B. should accompany me on 29th October to Mrs. Deane's. On 22nd October I left a broken packet of quarter

*At the "W. T. Stead" Borderland Library.

plates with Mrs. Deane, not secured in any particular manner. I told Mrs. Deane about our sitting at the Stead Bureau, and that E.B.'s brother had promised to try to come. As Mrs. Deane could not procure a likeness of the departed Jack (his widow and family have emigrated) nor E.B.'s address, and as I possess no portrait of E.B.'s brother, I decided to be perfectly open with Mrs. Deane, and avoid every vestige of secrecy; therefore, I took no precaution with the packing of the plates, and told Mrs. Deane what E.B. was hoping for.

E.B. and I visited Mrs. Deane on October 29th. Four plates were exposed—on the first plate appeared an "extra" upside down, which I recognise as that of E.B.'s brother.

In the eyes of his widow, his sister and a cousin (Miss C.) "the likeness is certainly that of J.B." Mrs. J. Burnside wrote me from South Africa: "with reference to the man's face in the 'woolly' surround in proximity to that of my sister-in-law, it is an unmistakeable representation of my late husband."

A Miss E. L. Burt writes to E.B. from Staneway, Rayne, Braintree: "With reference to the photograph you shewed me the last time I came to see you, I should certainly say the likeness was of your brother Jack. It was so wonderfully clear I felt quite convinced it was really his picture."

Not satisfied with the recognitions of relatives and friends, upon which doubt is so often cast by sceptics, I obtained the help of a pharmacist, Mr. Tree, unrelated to the Burnside family and myself. We picked out from a trade directory the name of a chemist (Mr. J. F. Collin) at Wymondham, near Norwich, at which place John Burnside had been a Schoolmaster 25 to 30 years ago. Mr. Tree, basing his application upon the fellowship of the craft, sent a print of the J.B. "extra," cut away from the sitter, to the chemist at Wymondham, telling him he was informed that it was the likeness of a gentleman who lived at Wymondham 25-30 years ago, and requesting the chemist to make enquiries of some of the older inhabitants whether they could recognise and name it. Mr. Tree wrote from his home address.

The Manager of the business (Mr. J. Jenkins) answered Mr. Tree's letter, and said he would do his best. He then wrote that many recognised the portrait, but could not name it, but one gentleman thought he had been a schoolmaster in the place. Mr. Tree replied to that and told the Manager that the subject of the photograph had been a schoolmaster at Wymondham. A letter then came from the Manager (Mr. Jenkins), stating that the portrait had been recognised as that of Mr. Burnside.

Extract from a letter dated December 8th, 1926, addressed to Mr. John Tree by Mr. J. Jenkins, Manager at Mr. J. G. Collin's pharmacy at Wymondham, near Norwich:

"Without the slightest doubt the photo is that of Mr. John Burnside. People differ as regards the time he lived at Wymondham, varying from 25-30 years. A Mr. Chamberlain was the first to recognise the photo and said it was Mr. Burnside; then a Mr. Clements, who

shewed me Mr. Burnside's photo in a school group, then Mr. Nichols, who was the sports' teacher at the school in Mr. Burnside's time, recognised it at once. I was at a bazaar a fortnight ago, and the Rev. E. R. asked for the photo. He shewed it to a Mrs. Taylor, and asked her who it was and she said at once, 'that is Mr. Burnside.' At least four people as mentioned, perhaps more, recognised the photo, having no idea who it was, others recalled him after having been told.

Yours faithfully,

J. JENKINS."

"I certify that the facts mentioned, concerning Mr. Jenkins and myself, are as stated.—JOHN TREE." (August, 1927.)

HADDON'S STORY.

Three cousins, Lady Davis, Mrs. G., and her sister, Miss Cecil Lockwood, kindly send me some extracts from communications received by them. One of these ladies writes :

"I have given you only the part relating to Haddon himself ; but there is a good deal more which takes the form of conversations, and reads like scenes from a play, describing love-scenes, duels, card-parties, etc. ; and there are some passages relating to articles put on the table, such as a bib said to have been worn by Charles II, a pounce-box, and an eighteenth century slipper."

"There is also a delightful communication from an old nurse belonging to our relations, the Dowdeswells, who held the living of Kingham in the late seventeenth century and built the present Rectory House. All these are very entertaining, and when asked who is speaking, Haddon replies 'Passers by, not residents with me.'

Miss Lockwood writes :

"There are three of us—all cousins—and one appears to be a good medium. We never got old English or Haddon, till the medium went to live in an old house that always went by the name of Haddon House, but nobody knows who Haddon was, and the house has always been inhabited by small farmers or village people. It has an old Jacobean staircase, a powder closet, and a bar that comes out of the wall and barred the old door."

"I hear that there was a valuable painted glass window with peacocks on it which was sold ; also ornamental iron gates (the hooks are still in the wall) eight feet high.

"There is no question of conscious tilting on our part, for the table tilts so quickly while I say the alphabet, it is as much as we can do to follow and remember the words spelt out. I write down sentence by sentence. The table tilts once for A, twice for B, thrice for C, and so on. Sometimes raps sound, or the table rises in the air.

"We none of us have much knowledge of history, and I have to look it up and find a lot of things that he has told us are correct. But so far we have not been able to trace him, and he is very hazy about names and dates." . . . Apparently he wants some glass dug up, but we should have to dig up the whole garden, as he is so vague about where he has buried it.

"I wish we could prove all this. Most people say it is our subconsciousness tricking us, which seems to me rather far-fetched."

[EDITOR'S NOTE.—I would suggest to Miss Lockwood that a good dowser could probably indicate where the glass is buried, presuming it to be really there. This would go far to prove actuality. Perhaps the lady herself has the power. Has she tried?]

"Call me, I am here, Hadden walks. Unearth glass with a pick and shovel."

"Why did you bury it?"

"Costly."

"What kind of glass?"

"Leaded panes."

"Where did you get it?"

"Italy—monastery—loot—spoils of war."

"What reign did you live in?"

"Charles II."

"Who were you?"

"High official, Sheriff."

"Was this a bigger house?"

"Of some importance. Cannot convey understanding—Rest awhile."

* * *

"How were you dressed?"

"Green galloon, brass buttons, pinchbeck buckles on boots. Grey cape three flounces clasped across shoulder, buckskin doublet, gauntlet gloves of fringed leather. Sword of office, chain of office and badge, leathern girdle, russet brown breeches, felt hat, black plume, pinchbeck buckle, grey stallion."

Hadden: "Call me—I am present by medium's chair."

"What was the glass like?"

"Prismatic colouring—blue predominates—Milanese. I walk in the pleasance. Tread lightly where my footsteps trod o'er field and grassy meadow, my spirit lingers still."

"What was your pleasance like?"

"Pleached alley (lady's walk) lilies tall and lady's slippers, sweet marjoram and yews of fantastic shapes."

"What was your house like?"

"Memories painful, haunted by crime. Women and wine play the devil with men. Varlets and wenches blasted my life. Crabbed and old, like an oak struck by a storm blighting my hopes."

"Where is the glass?"

"Part of old road. Dig deep deep, down."

"Was it you the medium saw?"

"Yea."

"Were you dressed in black?"

"Yea, quaker garb, raven hue, sombre."

"Were you a quaker?"

"Not in faith, only in daily habit and common task."

"Tell us about the buried glass."

"Three windows taxed and difficult to conceal."

"What were they like?"

"Painted arms of the Peacock family."

"Tell us about yourself."

"I held a position of great importance, but my humble nature rejoiced not in the loud plaudits of the masses, my talents lay concealed like the kingfisher's nest in the shadow of the stream which reflects as in a mirror, my own likeness. I stood proxy for the lord of the manor who lay abed for a twelvemonth with watery dropsy and swelling of the toe joints, attended with sweating in profusion."

"When was this?"

"The same year I lived here under King Charles's rule."

"Which Charles?"

"Charles the rake."

"Describe your work."

"I kept order among the riff-raff which flooded the country, made peace between irate henchmen and choleric squires. Feuds over game laws and right-of-ways. Mantraps were set on poor folks' boundaries which caused bitter hatred betwixt master and man. Poachers being punished by being locked in the village stocks, the gallows were destined only for the miscreants who shot the royal deer and hinds kept for the king's royal chase, which took place once a year."

"Where?"

"But a league away, on the road to Wodestock. Many a blast of the hunting horn woke the villager from his weary round of toil. Cavalcades of gay gallants and their dames followed behind the ever ready wit and sporting Sire, who with careless grace led the chase. Songs of the wildest revelry re-echoed from the depths of the dark trees and bracken. The landmarks are obliterated of that great and yearly halting-place, where the lilies grew in the spring close to the charcoal burner's hut."

"Tell us about this house."

"A yeoman farmer preceded me, I bought mortgage of house as it stood, with its neglected garden and broken gate all fallen to decay, owing to troublous times. Rank grass covered the lawn on which my sweete love walked in lively converse with her humble lord, who revelled in her saucy wit. The sundial alone stood the ravages of time, whose had hand plucked all that was worth having in life."

"Did you ever take part in processions?"

"Only when the king sent me a royal command. So in all my popin-jay's garb, I sallied forth, with the loud plaudits of my household ringing in my ears to cheer and wish me God-speed, for all the world like a mountebank going to a fool's revels—Alack, I craved not for such pleasures, though my Royal Sire sent a special message to my humble self. So to please the wenches, who thronged the roadway, I preened like a peacock—the stallion's froth stained my gauntlet, restive over the clamorous motley crowd. Flowers strewn the pathway of my lord and my lady who rode either side of the king, who to

my lady became a nearer kinsman, forsooth, than my lord liked, I warrant. But the bright smile of the king disarmed my lord and calmed his anxious fears, as they rode together in seeming friendship, while kept my own council concerning them. The day was pleasing or those who delight in worldly pomp, but methinks a quaff of cider and seat in the ingle nook was more to my liking."

"Had you a wife?"

"She passed away in her prime, no offspring were vouchsafed to comfort me."

"Why did you not marry again?"

"Many wenches were willing to wed with me, but, forsooth, the spirit of my love stood betwixt them and me, so all my midnight follies snuffed out like a candle, though I own my heart was caught in a mesh of golden threads which cost me many a wakeful night while in all conscience I pondered in the dark, silent hours how to extricate my humble contrite self with pleasing gallantry, for my tender nature weakened if the fair one swooned or conducted a vulgar brawl which I warrant would drive all sense out of my addled brain. But the Lord saw fit to intervene, and a soft answer turned bitterness into seeming friendship."

"What did the lady look like? How was she dressed?"

"A red farthingale covered her from neck to hem when walking abroad, but the colour of a dove suited her when in sombre moments she visited the friends of those of my faith."

"What was your faith?"

"The Mayflower was the symbol of my religion, but no popinjay was gayer in garb or spirits, which deceived the gallants among whom I was thrown—to all appearance a mountebank such as they."

"Where was your native place?"

"My birthplace was not far from a cathedral town, a humble cot under the shadow of its sacred walls, where as a boy, I played many a rough and tumble among and in and out of the lichen-covered tombstones, while the ancient gargoyles kept watch and ward over my prankish thrills which mounted in hot waves to my childish excited brain."

"Tell us about your father."

"I knew not my father, he died fighting for the cause. My brave and loyal little mother bid him God-speed, and tied round his stallion's snaffle a ribbon of many hues to protect him from footpads and lurking enemies on his way."

"Why a ribbon of many hues?"

"Neutral—but the king's rosette lay hidden under his leathern corslet—"

"Why, were you a puritan, then?"

"Through the influence and teaching of a divine scholar who found in me a ready pupil."

"Where were you educated?"

"The dame-school in the village firstly, where I learnt my letters

from the horn book, then Merchant Taylors in Cheapside, where I made such progress that I won the plaudits of all, that I left crowned with laurels. My faithful henchman accompanied me on the road to Wodestock, where we called a halt, for both our nags were footsore and spent, but a royal welcome was accorded us by our jovial host, who with a foaming flagon of mead, bade us rest our sweated limbs on the oaken bench."

* * *

"Hadden, we want you."

"What, prithee lady?"

"Go on with the account of your journey."

"The dawn had scarce broken ere we started in the still starlight, for we had many a mile to go before we could cry another halt, on account of the gipsies who lay in ambush to rob the young gentles on their homeward way from their studies, for many a one carried monies in a leather bag on their persons, and costly apparel in their wallets strapped on their backs, as 'twas choice to ride like that fashion, than to chance being robbed by highwaymen in an elegant coach, with heavy lumber of precious stones and fine linen and all the toys of a vain popinjay which were essential to their comfort."

"What was your destination?"

"Stafford, to visit friends who wished me to return for a while to the haunts of my childhood."

"Where was your native place?"

"The village lies under the shadow of the minster."

"What cathedral?"

"Lichfield."

* * *

"Hadden, are you here?"

"Yea, verily I am present."

"When you had finished your education did you go abroad ever?"

"Yea, for a spell; but the travelling was tedious."

"Where did you go?"

"To the Umbrian towns, as my knowledge of Italian art was deficient. Though I had perused many volumes on the subject, I had never viewed, with the naked eye the great masterpieces for which Italy was famous. But alas, I lay sick of a fever which necessitated my removal to the hospice of the little sisters of the poor—a community famed for its charity and good nursing—for the government would not allow one to call in the leach unless one had a writ signed by half the townsmen and notaries. No persons were admitted till the fever was diagnosed with the greatest ceremony of burnt pastilles, which invested my chamber with a cloud of smoke, and when I was well-impregnated with the fumes the sealed door was unlatched, and the leaches entered with book, phials, and sweating powders. The plague was rampant when I was abroad; historians relate that that year the scourge was the worst on record; but by the grace of God I was spared to view through my lattice the ripening cobs of golden maize, and purple vines

waiting for the vintage, but alas, my heart longed for the sound of the busy rooks in the elm trees of my loved native land."

"When was this plague?"

"1600, the black death, as it was better known, played havoc among the inhabitants of the Umbrian Hills."

"That date can't be right if you lived in Charles' time."

"Have you no leniency for a brain fogged with past remembrances, that you quibble at my hazy slip of memory?"

"Tell us about your return from Italy."

"The first glimpse of my native land was through tear-dimmed eyes, as though the gates of heaven were opened, and I could smell the fragrance of the new fresh-tilled earth, and to my ear came the familiar sound of new-born lambs and the song of birds which delighted my senses. Of clothes had I none, all being burnt and the ashes buried with the greatest care in the plague pit a league away from the town; a very beggar in worldly goods, but vastly rich in friends."

"What was the name of the town?"

"Siena, a little haven for lost souls seeking peace. It lies under the shadow of the sainted disciple whose bones lie to the northwest of the monastery. (The following is about Siena, probably.) With eager gaze I scan the long white dusty road to catch a glimpse of familiar landmarks. There the tollgate, where the choleric, irate keeper was deprived of a night's repose by the restless young bucks who made the quiet moonlight night hideous with their mad clamour and loud outcries to open in the devil's name. And so with palsied, trembling limbs, and tasselled nightcap headgear, the creaking old gate was opened, with muttered imprecations to go to the "old gentleman" who seemingly was their friend. But alas! all passes, I do but dream—there stands as a reminder that all flesh is grass the tall spire of the little Norman church, round which the sheep grazed and nibbled the long grass which no scythe had touched."

"What was Kingham like in your day?"

"A sleepy village with few inhabitants, with an apothecary skilled in cupping and minor ailments. But superstition and witchcraft was rife and difficult to cope with. Many a damsel was exorcised by the laying on of hands of the saintly abbot who ministered to the ignorant folk under the disguise of a pedlar and granted a night's lodging when a sign was given and accepted."

"But you lived long after the days of abbots."

"Thickhead! Prate not foolishly. Rather let me ramble on memories pre-existent."

"Where was the first Rectory, and what was it like?"

"In present close—of low dimensions, built of Cotswold stone, half-timbered, but site being low-lying drainage of land was lacking."

"What part of the Close?"

"A few yards from the Church, but condemned owing to the plague which swept the hamlet, and the peoples were affrighted at the closeness of the graves. So in terror they fled and camped in the tythe barn

with their serving men and maids and household, and lived in great discomfort for a period. Many were brought from houses not stricken by the kindly pastor to swell the throng."

"Had you come to Kingham then?"

"Not till the disease was well underway. I came at the end of the summer when the apples and codlings were ripe. I passed some pleasant days with my kinsmen before I rode to my demesne."

"Did your wife come with you?"

"She did not follow me over the high seas, but attended to her duties and the stillroom in my absence, being careful of my comforts."

"What were the village amusements?"

"The maypole reared its head bedecked with many a riband which streamed in the breeze, the pipe and tabor led the dance, while the old folk sat under the spreading branches in the plestor, the young folks disporting themselves in country dances on the green."

"Where was the maypole?"

"Near the stocks, so that the rogues who sat there imprisoned under key and padlock could view the merriment."

"What other amusements?"

"The bells and the pipes of the morris-dancers as they woke the lazy lie-a-beds from their slumbers. The tenor and bass making loud clariion."

* * *

"Haddon, we want you."

"I am open to parley with you."

"What are your conditions now?"

"Free to roam and make myself manifest. Buoyant and able to pierce the mist and get in touch with human earthly bodies. I stand before you, a thin veil divides me from you."

"How are you feeling now?"

"I feel more restful (with the blessing of God) since it is vouchsafed to me to be in converse with you. Your kindness and patience lies like balm upon my restless spirit."

"Did you die here?"

"Only my poor clay crust lay dormant in its earthly confines, while my imprisoned spirit burst its chains and soared aloft towards the light. Only for a brief space was I vouchsafed this grace. But alas, no dear ones stood forth to welcome me, so my spirit returned to the long dark road which I travelled alone."

"Now tell us about something more cheerful."

"In pensive vein I shine best, but the blood of my roystering grand-parent ran like wine through my veins; so in my vain youth the other half (?) went to the devil. But all passes and in old age comes repentance."

"Will you describe your daily life here?"

"Peaceful, I did not wrangle with the common herd, but in the privacy of my closet I mused on the follies and shortcomings of my neighbours. To wit, the sauciness of the wenches and the holdness of

the court dames and their amorous blandishments, which put me to the blush when I met them at the fair which took place yearly in the grounds of my Lord Duke, who was witness to my being chivvied round the maze to my great discomfiture being a modest man, not liking to be a sport for idle flaunting jays—like a ripe plum ready to fall at the feet of the damsel who would pick me up or spurn me with her buckled shoe. Gramercy ! The old raven is a wary bird (he dressed in black) though his garb on festive nights affects not his daily attire."

"Did you go in any official capacity?"

"Only on pleasure bent to clear the cobwebs from my studious brain."

"Who was the Duke?"

"Marlborough (1702)."

"What was he like?"

"Beneath an austere countenance lay hid the roguishness of a boy. Hist ! Speech never gained a kingdom, nor did it further enlightenment (we were talking). Ha ! ha ! sweetlings, vary your moods from grave to gay and take council together."

* * *

"We want Hadden."

"I am here."

"Who is speaking?"

"Passers by."

"Will you tell us about your father. What caused his death?"

"He died of a squinsy due to his blood being at fever heat, owing to neglected wounds."

"Where did he live?"

"In Worcester, only for a spell, and left owing to a brawl betwixt Church and State in which persons and property were involved ; and went to a stately mansion at Wodestock, where he enjoyed for a time the delights of a rural life till he was called to join the band of squires who had toiled as henchmen on the land bequeathed to them by their forebears laid to rest with easy conscience of duty done as tillers of the soil."

"When did your mother go to Lichfield?"

"When the garb of widowhood shadowed her. With lagging footsteps she passed over the threshold to take up the broken string of her life."

"Did your father own much property here?"

"My father owned many fields, though no boundaries marked the private property. Consequently the cattle strayed, and till they were claimed put for safety in the village pound."

"Did Charles II hunt here?"

"For some seasons, but a stiff knee-cap incapacitated him and caused lameness to the joint which no leech could cure."

"What caused it?"

"A fall and blow from the crupper of the saddle. The forest ferns made a soft couch for the royal limb till succour came, and a woodman with his faggot-cart conveyed him to his humble abode."

"Where was the hunting?"

"Wychwood."

"Did you take part in the hunting?"

"Only as a humble servant of the king's though in my heart I did not approve of his unkingly ways, but the love of my king and country was so deeply instilled in my soul, that God forbid I should cast any slur on him."

"Did you ever speak to the king?"

"Only on bended knee did I offer my request—the right to hold and my heirs after me—the property bequeathed to me by my revered kinsman, who died for his country, whose lands were confiscated unless the landholders held the royal seal permitting them to retain what was theirs by right of possession."

* * *

(No sitting for three months.)

"How are you getting on, Hadden?"

"I feel very lonesome in my present state, having had no earthly intercourse with you in these latter days."

"Don't you talk to other spirits?"

"I have no liking for those I knew when I walked with them in my youth in earth's garden."

"Don't you see your wife?"

"A veil, alas, divides me from my life's partner."

"But you once said you spoke to her."

"Truly it was vouchsafed to me, but her saintly life was as a sermon to the weakness of my character, but for the guidance and touch of her soft hand I should have been a ship without a rudder."

"Are you less restless?"

"I am longing for company, solitude hath no charms for me on this plane."

* * *

"Haddon, are you here?"

"Surely."

"Was this house bigger in your time?"

"My house was of large dimensions."

"Has it been made smaller?"

"Most surely since my household inhabited it, for one closet served three maids lying abreast in the gable, 'tother closet held the serving lads, separated from the motley crowd of older men, who slept in the hay-loft over the stable. The swallows who built under the eaves could tell a tale of tragedy which bowed the tall sapling to the ground—the Lord saw fit to visit me with dire calamity, alas, the loss of my dearest maid and life partner."

THE OLD GRENADIER.

COMMUNICATED BY LT.-COL. E. R. JOHNSON.

The operators on the other side seem able to reproduce almost any existing picture, and they often do this when they have not been able to compose or make a new picture to suit.

One day I asked Bournsell to come to tea with me at my studio, while we were chatting, he pointed up to a dark corner near the ceiling and said: "There is a little Frenchman up there, I have seen him for some time, and he keeps talking and repeating verses."

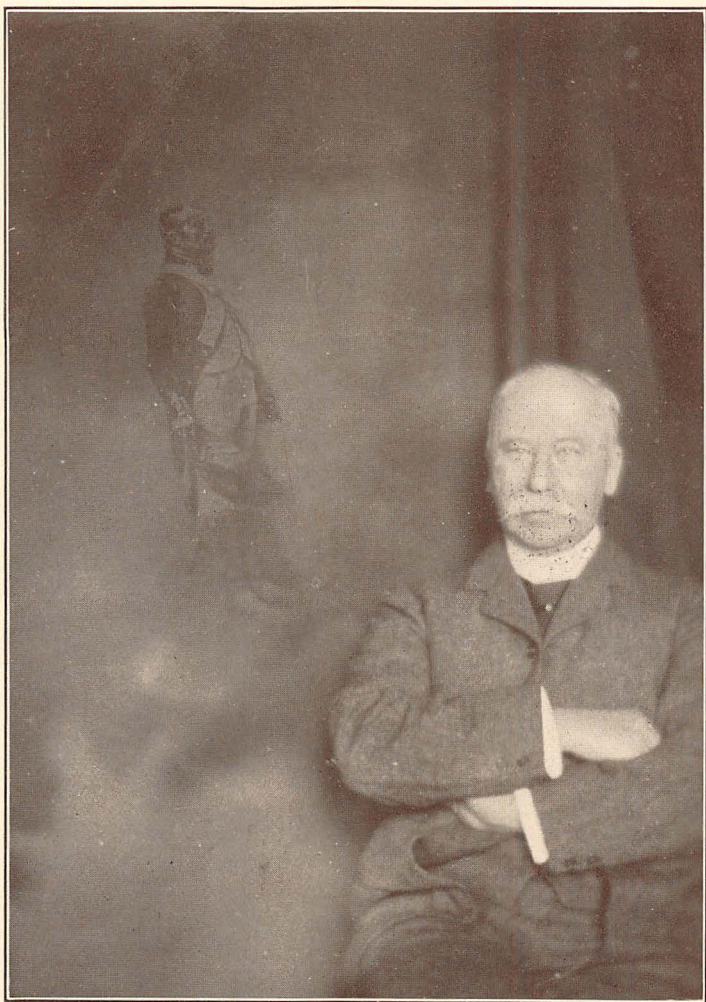
I said: Tell him to come to your house to be photographed. When I arrived there next day, Bournsell said, "The little man has come. He is still repeating his verses." The resulting photograph is not a strong one, owing, I think, to the directions Bournsell received from his unseen helpers being given in French, for while the camera was being prepared and focussed, Bournsell turned to me and said: "He keeps saying 'We, we.' What does that mean?" I translated this for him, but I think the exact moment for exposure had passed, and the picture was beginning to fade. Still we got a photo of a little soldier dressed in the uniform of the time of Napoleon I.

I then tried to get the verses, but Bournsell was a slow writer in the ordinary way, and his attempt was not a success. At my suggestion he got the verses by automatic writing, in a beautiful and delicate handwriting quite unlike his own. They were in English, and not in French as I expected. The little soldier in the photograph is not, I think, a real person. There is a pictorial quality about it which any artist will at once recognise, independently of the inclined position of the figure. It resembles one of Meissonier's figures.

THE OLD GRENADIER. AFTER THE RETREAT FROM MOSCOW.

A grenadier with longing heart
Once left the gloomy North;
To seek his native home again
Once more he wandered forth.

A musket-shot in Russia's wars
Had struck his old grey head,
And left the soldier for his life
Half-witted it was said.



THE OLD GRENADIER.

A figure perceived by Robert Bournell and photographed by him.
Communicated by Lieut.-Colonel E. R. Johnson.

And thus he reached his native home
Crippled and old and sick.

A rusty musket in his hand,
A bundle on his stick.

He seeks the home of those he loves,
But oh ! how dark and bare,
They all lie in the cold churchyard,
No living soul is there.

But yet to this old soldier's mind
He fancies near the door
He sees his mother at her wheel
Sits spinning as before.

His wife with baby in her arms
Sinks joyous on his breast.
Her cares and trouble now are o'er
Her fears for him at rest.

Even his dog springs up and barks
And tries his joy to tell.
How happy does that old man feel
To find them all so well.

Ere long the village folk perceive
With sorrow and with pain,
That madness dire had seized upon
The poor old soldier's brain.

A man of skill with pity filled,
Now to that cottage came,
Nor did he rest till by his care
He left him cured and sane.

But one short week had scarcely past
When calm and tranquil he
Saw clearly as in olden time ;
His brain from madness free.

Ere painfully this soldier old
Gazed round on every side.
Oh God ! what mischief have you brought
I would that I had died.

Those who in folly-trance I saw
Lie dead and far from me.
What bitterness it is to live
My brain from madness free.

Dire sorrow tore his aged breast
He longed from life to part
His sense and reason were restored,
But broken was his heart.

FROM OUR CONTEMPORARIES.

Revue Metapsychique, October. Dr. Osty's argument on the Precognition of Human Personal Development is given in full, illustrating the real existence of a transcendental plane of sub-consciousness or super-consciousness which is aware of its own immediate future; and the meeting of this plane of thought with that of the percipient.

M. De Vesme's study of Metapsychic Phenomena as the Origin of Religious Cults is concluded. "That primitive man should have interpreted (supernormal) problems of Nature in his own way, proves nothing either way for or against our interpretation. Primitive man had the same intuitive perceptions as our own, but simpler—he interpreted them as a simple '*Mana*,' quite undefined. Those who have just begun to take an interest in such phenomena are in a similar position to primitive man.

The town of Annecy has commemorated the name of Dr. Geley by naming one of its streets after this distinguished experimenter. The report adopted says: Our town may be proud of having been in some sort the cradle of the new science, which opens to Man horizons unsuspected till now.

* * * * *

La Vie d'Outre-Tombe, the organ of the Union of Belgian Spiritualists, has a long article on the British College of Psychic Science, which brings out the sacrifices of Mr. and Mrs. Hewat McKenzie, and the purpose of the institution. It also lays special stress on the fact that all mediums, before they are admitted to practice have to undergo a series of séances with experienced investigators, who know how to judge of their faculties and give them advice for their regular and scientific development.

It also reprints from an Italian newspaper the account of Zoltav Lugosi's mediumship in tracing the murderess of Mme. Kiss. In a state of hypnosis he reconstituted the crime, which had been abandoned by the police for lack of evidence.

The Rev. F. Mainage is reported as saying "The Church condemns Spiritualism. That is final. But Metapsychics is not Spiritualism." "Catholic specialists are free to study the facts with the sole desire to arrive at the truth." The Review remarks that the Church is growing and desires to know the results of psychical research under cover of metapsychics.

* * * * *

The Journal of the American S.P.R., contains an interesting instance of Visible Emanation from the Fingers of a sensitive. This resembles the extrusion of ectoplasm from the fingers of Eva C., in the vaporous state, in place of Eva's solid emanation.

* * * * *

The British Journal of Psychical Research, November-December, 1927, contains a long and instructive article on the Present

Position of the "Margery" Mediumship, by J. Malcolm Bird. It testifies most decidedly in favour of its genuineness. The photographs of the finger prints which would be conclusive are, unfortunately, wanting, but the whole is quite convincing.

* * * * *

A Case of Spirit-identification is singularly clear; and a Communication from One Not Known to be Dead is also instructive. Mr. Harry Price reproduces the story of David Garnett in the *Weekly Dispatch*—the phantasm of a girl, Prue, who lay unconscious in Australia, to the percipient in London. There is no sequel given.

* * * * *

The Occult Review, in an able editorial, raises the question of the unspirituality of much that calls itself Spiritualism. He asks, How far do the phenomena associated with the séance room partake of this spiritual nature? and answers it by saying, "We are afraid that communication with the deceased through mediums will in no way contribute to this end."

* * * * *

That such practices do not, in many cases, lead to spiritual life is only too apparent, but the dictum above quoted goes much too far. There are many who, once convinced of survival by such communications, thenceforward continue to grow. Spiritualism is whatever we make it by our use of its phenomena, from the vulgarest babblings of uneducated mediums, through the common-places of spirits whose whole lives have been spent in the commonplace daily life without a thought of spirituality, to the efforts of a soul like that of Jack London, who discovers that his whole life has been one long mistake, which he now seeks to rectify, up to the utterances of Imperator in *Spirit Teachings*, whose aim is to produce in humanity that very spirituality which is necessary to the permanence of Western civilisation.

* * * * *

Too many there are who make no distinction between the messages of "spirits," not knowing that "A study of psychic records quickly proves that after death the liar and mischief-maker remain as great a menace as they were on earth; that lust and greed are quite as characteristic of the astral plane as they are of the inhabitants of the physical realm. This is perfectly true, and it should be and is a warning to many to spirituality of life. The article on Black Magic in India is an example how debased this cult may be. Miss K. Mayo's *Mother India* shows the connection with the ordinary features of Indian life. Superstition under the guise of Religion is its key-note.

* * * * *

Mr. C. G. Sander pursues his studies on Ether, which he declares to be "infinite, eternal, tri-une Spirit." We do not agree

with this definition. Mind seems to us as different from the Ether as it is from Matter.

* * * * *

We regret to observe that Mr. Hubert Stringer states that he wrote to the authors of *Coming World Changes*, by H. A. and F. H. Curtis, in *PSYCHIC SCIENCE*, of January, 1926, and received no acknowledgment. Will that gentleman now receive our belated apology for the oversight.

He referred to the statement that "the rising of the Atlantic bed is one of the most vast and important changes in the Earth's surface . . . the repair ship between Cape Town and St. Helena instead of finding the broken cable at the depth it was laid in 1899, of 2,700 fathoms, picked it up at only a little more than three-quarters of a mile deep."

Mr. Stringer referred the question to a firm of London cable engineers, and received the reply: "Cables are laid blindfold, the charts having soundings at only 60 or 150 mile intervals. If, years later, a cable is broken, and a depth of 400 fathoms is found where 2,000 fathoms was expected *by chart*, the meaning merely is that the cable has gradually chafed through because it was laid over an unknown peak. We have many such cases."

We gladly accept Mr. Stringer's statement.

* * * * *

The Kalpaka maintains its reputation as "The Psychic Review of the East" by its Concordance of the Bhagvat Gita; but we would suggest that the advertisements for aphrodisiacs are a blot on its pages.

NOTES BY THE WAY.

A letter appeared in *Light* on October 29th, 1927, giving an account of sittings with the Glasgow medium, Mr. Phoenix, and this and other recent occurrences have caused a great deal of discussion as to physical mediumship generally. That Mr. Phoenix has a strong mediumistic gift is, we think, undoubted, but it has been well-known by investigators that when in trance he gets out of his seat and often walks round the circle. He is not by any means the first physical medium who is known to have done this when in trance, and some mediums—notably Mr. Evan Powell—insist upon being securely tied in their chair, for, as they say, they don't know what their bodies will do when they are in trance. An interesting article appeared in *Light* in connection with this.

A medium may be as honest as the day, but it should be remembered that it is not infrequent that those who should control mediums for physical mediumship are of an order which may cause them to play tricks, and unless sitters have such experience that they can discriminate between genuine and spurious phenomena, both on the part of the medium and on the part of his controls, it is well that they should hesitate before condemning all a medium's work because something has occurred at the sitting which they did not expect, and which may appear on the face of it to be deceit.

* * * * *

The yearly gathering at Albert Hall took place on Armistice Sunday, and the fact that every available seat was disposed of, and an overflow meeting had to be addressed speaks for itself.

It was a wonderful gathering, and was addressed by Mr. Craze, Sir Arthur Conan Doyle, the Duchess of Hamilton, Miss Lind-a-Hageby, Mr. Ernest Hunt, Miss Estelle Stead and the Rev. C. Drayton Thomas, who are very representative leaders in Spiritualism.

Among the outstanding addresses was that of the Chairman of the College Council, the Rev. C. Drayton Thomas, who gave evidence of comfort received by enquirers, and also touched on the question of payment of mediums, and on this point remarked that a clergyman is paid, a doctor is paid, and a lawyer is paid. He considered he might safely say that one good medium is worth a great many bishops.

It struck us that perhaps there were rather too many speakers, and the only criticism we have to make is that some of the addresses were applauded. This, in a religious meeting, seemed somewhat discordant. However good a sermon is preached in the Church, it is accepted without demur (excepting at St. Paul's!), and the feeling of reverence at such gatherings is likely to be interfered with either by applause or dissent.

* * * * *

The members of the College had a most interesting private meeting on Thursday, December 8th, with Dr. L. R. G. Crandon. He showed the thumb-prints of "Walter," and the most remarkable (? fourth-dimensional) convex imprint of the same. We hope in a subsequent issue to give a full account. Meanwhile we may say that Dr. Crandon's quiet, unassuming, shrewd, and kindly personality convinced all present of the sincerity and courage with which he has sustained the cause of

"Margery," his gifted wife. We join in Dr. Crandon's effort for the vindication from the aspersions cast on this mediumship, which will now, we are convinced enter on its reward.

* * * * *

The Annual General Meeting of the College was held on October 26th, 1927, Sir Arthur Conan Doyle being in the chair. There was little but formal business, but it was pointed out that the financial condition of the College had improved considerably, and it is now nearing the point at which it will be self-supporting.

The publication of PSYCHIC SCIENCE has entailed a financial loss, but the sales are increasing, and the response of members to the appeal made to them to pay a small contribution towards their copies has been very generously met. It is hoped that by the end of this financial year the loss, at any rate, will be negligible.

* * * * *

We acknowledge with hearty thanks £18 8s. from Mrs. A. B. Scott, of Geneva, and £5 5s. from Mrs. Garrett.

* * * * *

From time to time we have had donations from sitters who have received comfort and help from the work of the College, and from sittings they have had with College mediums. There was no special Fund against which these donations could be placed, and it was felt therefore that the time has come when a Mediums' Fund should be initiated. There are many charges in connection with this work. The greatest outlay is in obtaining new mediums and in developing them. The helpers of the College very frequently give their time free for this purpose, but the potential medium has to be lodged during the period of probation. Further, there is the question of holidays and sickness, and there are considerable travelling expenses, and such like. It is the wish of the Council to be able to try out as many as possible potential mediums, as the good ones are all too few, and it has been felt, therefore, that it would be useful to start a Mediums' Fund, so that those who would like to help the movement forward, but are unable to give their time, can subscribe to this all important part of the work and know the use to which their subscriptions will be put. There is no question of any appeal being made, but notices have been posted in the College, and subscriptions will be very gratefully received.

Donations to the Mediums' Fund:—

Sir Arthur Conan Doyle	...	£10	0	0
Anonymous	...	2	0	0
Anonymous	...	25	0	0

* * * * *

The date of the Third Annual College Dinner has been fixed for Thursday, March 1st, at Princes Restaurant. The guests of the evening will be Authors. It is to be hoped that members will show their appreciation and interest by attending in large numbers.

Although at the moment the College has no Voice or Physical Medium, probably there has never been a time since its foundation when there has been so much good work done by the trance mediums, and when the standard has been so high. This is evidenced by the

advance bookings; several of our mediums are booked from four to five weeks ahead. We think it well to draw attention to this, so that members, especially country members who are coming to London, shall avoid disappointment by giving plenty of notice. Those who are not in close touch with the College sometimes think that they have only to call in to get a sitting. A short time ago a lady came over from Paris for two days especially to sit at the College, and we were quite helpless, as we had no vacancies whatever.

Every possible effort is being made to hear of and train new mediums.

* * * * *

On November 22nd the National Laboratory of Psychical Research announced a paper by Dr. R. J. Tillyard, F.R.S., on the Normal Production of Psychic Gloves, read by A. W. Trethewy, Esq., at the Queen's Gate Hall, and two experiments were made in pursuance, apparently to show that the normal production is totally different from the psychic.

The method employed was to place a tourniquet on the arm, so as to check the return of blood to the heart, and thus to engorge the hand. The swollen hand is then coated with glycerol and immersed alternately in melted paraffin wax and cold water.

Two experiments were tried; the first unsuccessfully with Mr. De Brath (seven dips), probably because his heart is too old (he is in his seventy-fourth year) to force the blood along the artery, and because his severely arthritic fingers were slightly bent. The glove broke up on detachment. A lady then volunteered, and keeping all the fingers close together and the hand as flat as possible, a good thick glove (ten dips) was secured, which Mr. Price successfully detached after some trouble, though it was much deformed, especially at the wrist, which was considerably enlarged. The experiment with Mr. De Brath lasted 12 minutes, that with the lady rather over a quarter of an hour. No facility for discussion was given.

Mr. Price showed some photographs of Dr. Tillyard's gloves, and another slide with Dr. Geley's materialisations (Kluski), but omitted to mention that the clenched hand in the photograph is, as a matter of fact, half the normal size. There is no real resemblance with the psychic gloves either in the method of production or in the finished product. The normal gloves must be very thick or they break up in process of detachment; they are deformed, especially at the wrist; they cannot be made of a clenched hand, and the time taken is about a quarter of an hour. The Paris gloves are extremely thin (one millimetre— $\frac{1}{32}$ inch), independent of the position of the fingers, showing miniature hands and feet, and were made in faint red light in two minutes without any cold dip. The medium was perfectly immobile the while, and both his hands were held. The contrast is evident. The Paris gloves, too, show the natural hand, not swollen or engorged, and the skin marks on the mould are not defaced or deformed, as is the case with the normal productions.

BOOK REVIEWS.

THE RELIGION OF THE SPIRIT.

Stanley De Brath. Rider and Co, 5s.

Mr. Stanley De Brath has been so occupied of recent years in translating the books of others—those of Dr. Richet, Dr. Osty, and the late Dr. Geley—that original writings from his own pen have been few and far between, but his book “Psychical Research, Science and Religion,” which was published in 1925, put the results of his experience so clearly and in such an interesting form, that it has become a standard work, and anything from his pen must be eagerly read by all who are interested in this subject.

The book now under review, “The Religion of the Spirit” is dedicated to “The Women of England,” but it has a message for all serious minded people, whatever their views on religion or sociology may be.

In the introduction Mr. De Brath gives a *resumé* of a large number of the letters which were published in the *Morning Post*, in response to the enquiry of the “Traveller.” This *resumé* affords a convincing explanation for the wide disbelief that exists to-day, and for the failure of the Church to find a solution and to undertake a re-statement of religion, so that the minds of mankind shall be turned from the existing materialism which is undermining civilisation.

Mr. De Brath deals with Intuition and Evolution.

“If the Churches instead of denying the data of evolution and those furnished by the supernormal facts had accepted both, the whole of the squabble over Darwinism might have been avoided. The old position is still maintained by the majority of Churchmen, as is manifest in the *Morning Post* correspondence and by the prosecutions for teaching Evolution in Dayton, Tennessee.”

He leaves no doubt in the minds of his readers of his belief in Christianity—a true Christianity apart from dogma, ritual and all the man-made part of religion, leaving only that essential part which could be subscribed to by all.

He covers a wide field, from a dream of Scipio's, through Hebrew History, and the founding of Christianity, to the present difficulties.

In the latter half of the book Mr. De Brath is at pains to point out how the white races to-day are heading for disaster, a disaster which might mean a breaking-up of our civilisation as we understand it, and he points the way by which this state of affairs can be avoided.

He draws attention to the way in which great scientific discoveries and inventions are being harnessed for purposes of destruction, the fulfilment of which would jeopardise the very existence of civilisation. As a set-off against this he urges, in his chapter on The Making of Character—and it is in this that women can play such an important rôle—that only by a knowledge of the direction towards which the white man is heading, and by a renewal of Religion, the Religion of the Spirit, can the danger be averted.

Some may think that the position as stated is very hopeless; so undoubtedly it would be if it were not for the spiritual seed which is being sown, and which such books as “The Religion of the Spirit” are helping to germinate.

Mr. De Brath has condensed into a small compass a great deal of material; he has evidently been at pains to make it as concise as possible. It is full of vital interest and gives evidence of wide experience, knowledge and that rare but important quality, wisdom.

It is a book that can, and should, be read by all thinking people, and it is much to be hoped that it will have a wide sale.

W.C.B.

THE BRIDGE. A CASE FOR SURVIVAL.

Compiled by Nea Walker. Cassell and Co. Prologue and Epilogue by Sir Oliver Lodge. Published September 8th, 1927. 21s.

It is often said that one undoubted case of supernormality is sufficient to prove the existence of the supernormal. Even allowing for the ambiguity of the adjective "undoubted" this is scarcely true; for there is no evidence, even that of our own senses, which men cannot doubt, and all students of the supernormal are aware that temporary conviction is often succeeded by spasms of scepticism. It is only by accumulated testimony that final conviction is reached. Even then it is often partial, extending to the phenomenon itself but sceptical as to its origin. This is the case with the present state of psychical research. The phenomena are admitted by all competent persons, but they are considered to be due to the incarnate mind, or to metagnomy, or cryptesthesia, anything, in fact, except the spirits of the departed.

Testimony to the physical supernormal was given in plenty before Dr. Geley's *Clairvoyance and Materialisation* was published. That book has been crucial on the physical side. Testimony to the mental or psychological phenomena has also been given in plenty before the appearance of *The Bridge*, which is on its side a parallel volume of first-rate interest. It is written with the exact and meticulous care which characterises the work of the S.P.R. on mental phenomena; and this care makes it, in the first place, a book for the serious student. The exact transcription of every séance, with explanatory notes, furnishes precise evidence that much was obtained by strangers to the principal actors, strangers who were in ignorance of the relevant facts.

These strangers were a large group—four mediums who probably had no inter-communication, Miss Damaris and E. Walker, Miss Nea Walker, Mrs. Reece, and other helpers. Miss Nea Walker is highly gifted and well-experienced in psychical research, and too much praise can hardly be given to the skill and care in providing critic-proof conditions for the séances and the admirable clarity with which the book has been arranged. The Notes introducing Mrs. White's chief communicators are given on p. 21, and enable the Notes of the séances to be methodically followed.

Some instances of the information given are as under:—

It must be remembered that Mr. and Mrs. White were a pair of married lovers of a kind all too rare in this world. He died of cancer, March 16th, 1920. His widow found herself utterly bereft; her Church could not reassure her; and she appealed to Sir Oliver Lodge who was at that time in America. The case was taken up sympathetically by his Secretary, Miss Nea Walker, who arranged sittings with various mediums who had never seen or heard of the Whites, working with sitters who also had seen neither, and knew practically nothing of their life together. "It was hoped thus to exclude wholly the facile theory of telepathy from the sitter as a possible explanation of the resulting experiences, and to produce a body of evidence necessitating some other non-normal explanation." This has certainly been secured. On June 13th, 1921, Miss Nea Walker had a sitting with Mrs. Leonard. "Mr. White" said:—

"Now weeks and days are so difficult! I think not last week, but the end of the previous week, she (Mrs. White) and I looked at a sunset together. He says, I think it was about nine or ten days ago, she will remember. We looked at it together. She looked at it for some, not just for a moment, and thought of all kinds of things connected with me, with us, our lives here. And she was lifted right above the early conditions. She knew we were there."

This was sent to Mrs. White. In her reply she quoted an experience of nine days previous, which she expressly states she had not told N.W.

A Sunset Day Dream, June 4th, 1927.

(Transcribed from Mrs. White's Diary) "I watched the gold-red sunset over the hills, and the beautiful translucent green above, with islands of fleecy clouds in the green. And I thought of the many sunsets we had watched,

specially those over the heather Quantock Hills, when we used to climb the homeward journey up the hill, and when we reached the top we seemed to walk into a golden mist. In the distance lay the miniature picture of Minehead. We walked through the gold mist and down thecombe to the little cottage where we tucked ourselves away for the night. And now I go out to you, darling, to the islands of the sunset, and rest in that tender peaceful green just for a little while."

In an anonymous sitting (May 20th, 1922) of Mrs. White with Mrs. Leonard, a long description of the Quantock Hills was given. This was a place where Mr. and Mrs. White used to spend their holidays and to which they were much attached. Fedra said: . . . He's got such a strange feeling; he feels you're going to get another picture, sort of picture, quite by accident, you'll think it's a sort of coincidence.

Mrs. White writes: Whilst sitting in the train in the evening, at Paddington, just after the sitting, with my friend, and waiting for its departure, two ladies, one in the carriage and the other standing on the platform, began to talk of the Quantocks.

The one told the other of a long stay she had had in a village (East Quantockhead) where we had stayed, and she proceeded to describe the place, every inch of which Gwyther and I knew, and finally gave a vivid description of the view from the top of the hills, across the Severn Sea to Cardiff.

Numberless incidents of the kind occur throughout the book, which leave any intelligent and unprejudiced reader sure that the persons represented are really what they themselves assert. Only the most elaborate and unlikely theories of personification and thought-transference, metagnomy, cryptesthesia, diapsychy, and the like, can suggest any other explanation than that of a surviving personality who is quite sure of what he says.

Sir Oliver says in the Epilogue, ". . . that occasional communion is possible between those still associated with matter and those who have entered on another phase of existence is not, to me, hypothetical or doubtful, but definite and ascertained fact. . . . There is a certain simplicity and familiarity about the doctrine of survival with retention of memory and character, and without any sudden change of personality, which militates against scientific acceptance . . . but . . . prejudice apart, it is a question of fact; for even if a fact is simple, it may still be true. . . . The facts here recorded, though in many respects, trivial, are genuine and trustworthy; they have been recorded with extreme and most punctilious care, every weak point has been emphasised, every doubt given its full benefit."

The drawback of this method is that it is slow and expensive. I have myself had communications with a friend on the Other Side covering eight or more years. I am thoroughly convinced, but I cannot but contrast the slow development of certitude with that manifest when a sitter has had a photograph which he feels to be unmistakable when he visits a good psychic photographer as a complete stranger to him. Some persons have a constitutional inability to receive even the best evidence at second-hand, and those who have not lost a dear friend or companion will doubtless continue to "explain" these communications by cryptesthesia, diapsychy, metagnomy, and other ingenious evasions without considering that these faculties are faculties of the soul which are used by the incarnate to show to the bereaved and sceptical that Love bridges the gulf of death.

STANLEY DE BRATH.

CHRIST AND A MAD WORLD.

By the Rev. Walter Wynn. Rider and Co.

This book is written in a semi-hysterical vein, and one chapter (xviii) would have been better omitted. But the main contention is true. If human minds were really set on peace and the avoidance of the terrible threat of poison-gas war, if Churches, politicians, Press and the News Agencies were really anxious for truth, Mr. Walter Wynn thinks that a month would suffice to convert the world. He may be right. Mr. Walter Wynn's extravagances are fundamentally true. His argument is pervasively expressed, but it is at bottom

sound. There is one possibility—that the Churches all over the world should use their machinery *simultaneously* to induce all the white nations to fore-swear war. But all these pacifist declamations are sent to the wrong address; they are based on the totally false assumption that England is militarist. She is not. But our first duty is to our own nation. If, *per impossibile*, Mr. Walter Wynn's desire could be realised, the Army and Navy disbanded, and the manufacture of arms stopped, does Mr. Wynn think that the Russian Soviets, the Chinese, Indian and Egyptian revolutionaries, and our own Reds would instantly become pacifists like himself?

Such writing does much harm. We have to brace our minds for another struggle which may be forced upon us at any moment, and to stand like a rock for what we know to be right.

THE HIGHER SPIRITUALISM.

By John C. Leonard. The Grafton Press, New York. 466 pp. \$4.50.

This book is much called for at the present time. Its thesis is that physical phenomena have been given in greater abundance; that they are now becoming rarer; and will soon cease almost entirely; that it is desirable that we should turn to the philosophical and practical inferences which are the real value of Spiritualism.

There is an analogy here with Christianity. Jesus gave ample proofs of psychic as well as of spiritual power. He said that his acts proved his words, "If ye believe not me, believe the works for they testify that the Father hath sent me." In the ensuing century these works were common. St. Paul gives the list of the Gifts. In the next century they were still relatively abundant, but became less as the building of creed progressed. With the credal pronouncements of Nicaea and the persecution of heretics they died out almost completely.

The author confines himself to the Spiritualism of the English-speaking nations. He regards God as the Life of the Universe, and man as tripartite Spirit, Soul, and Body.

"The principle of Spirit as an organised principle, did not exist in any of the orders of life below Man, simply because there was no organism sufficiently prepared to receive and maintain it. It could be so received and maintained only in the highest developed form of the animal kingdom." (p. 402.)

"The new interpretations of evolution indicate its trend to-day, which is to admit the presence of God in the evolutionary process, and to give greater consideration to the spirit or higher mind of man as a separate and distinct factor in the process of evolution. In this respect Science to-day is just beginning to join in with the spiritualistic program of evolution which has taught this new interpretation for nearly a century." (p. 414.)

It is to be hoped that the book may receive wide recognition as a sane and sensible presentment of the subject. There is a good selection of works for study at the end of the book.

THE SECRET POWER: HOW TO WIN AND KEEP IT.

P. H. Barry. Rider 1s. 6d.

An excellent little handbook for those who believe that the Spirit of God is the life of every living thing. But to maintain the inference that we have only to trust this Power it is necessary that a man should have the real conviction of the truth of the supernatural facts. Otherwise it is like a man who tries to raise himself by pulling on his bootlaces.

THE RIDDLE OF THE ETHER.

C. G. Sander, D.Sc. Rider and Co. 4s. 6d. net.

This book is thought-creating. It has many passages that are illuminative of the great question of the soul as etheric. But it also illustrates the great need

of an accurate and scientific nomenclature. "Spirit" includes such a variety of facts from the Divine Creator to the soul of living things that it is a pity to lay down such a comprehensive statement as that "Ether is Spirit." Undifferentiated Ether cannot be creative, though it may well be the raw material of Creation. We prefer to regard the spirit of Man as Mind, without definition, and to regard the soul as produced by the creative action of Mind on the differentiated or undifferentiated Ether.

FRAGMENTS FROM THE TEACHINGS OF H. P. BLAVATSKY.

H. Burford Platt. Rider. 5s.

This truly remarkable book is a summary consisting almost entirely of excerpts from "Isis Unveiled" and "The Secret Doctrine."

"The cause underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a subconscious intelligence pervading Matter, ultimately traceable to a *Reflection* of the Divine Wisdom."

"It is this divergence among men of science, their mutual, and often their *self*-contradictions, that gives the writer of the present volumes the courage to bring to light other and older teachings."

"As to Natural Selection itself, the utmost mis-conception prevails among many present-day thinkers, who tacitly accept the conclusions of Darwinism. It is for instance, a mere device of rhetoric to credit Natural Selection with the power of *originating* species."

"Hence the Esoteric teaching is absolutely opposed to the Darwinian evolution as applied to Man, and partially so with regard to other species."

This is the crucial point on which Sir Arthur Keith and the Bishop of Birmingham are at issue with Modernist teaching. If they would only regard Matter as merely expressing the evolving mind and not as producing Mind itself, the whole of the present upset would be avoided. To the many thousands who are interested in the general principles of Theosophy, but have neither time nor inclination to master the ponderous volumes of H.P.B., this little volume should prove of more than passing interest, affording, as it does, a comparatively simple means of gaining clear and comprehensive views of a difficult and intricate subject.

THE VOICE OF GOD.

By Winifred Papillon. Rider and Co. 2s. 6d. net.

An attractive little book of devotions, psychically inspired, and offering consolation and refreshment to weary and thirsty souls. The author has arranged that profits from the sale of this work should be devoted to charitable purposes.

THE MYSTERY OF OURSELVES.

By Stanley Bulford. L. N. Fowler and Co.

This is an excellent little book for the beginner in psychic science. Mr. Bulford distinguishes between the Material Body, the Etherial Body, the Auric atmosphere, the Waking consciousness, the Instinctive mind, and the Spiritual mind. We must demur to the astrological part of the third chapter, but this is but five pages in the whole book. The distinction between the three strata of consciousness is the most interesting part of the book. We share the instinctive mind with the whole brute and even the plant series. The Spiritual mind is moral. The habit of ascribing unconsciousness to the instinctive mind which requires a high degree of consciousness to transmute food into living organs, is a very high degree of faculty to be called unconscious. This error Mr. Bulford avoids.

THE RIDDLE OF SPIRITUALISM.

By E. Clephan Palmer. Rider. 4s. 6d.

Mr. Palmer is a journalist who naturally thinks that a profoundly scientific question is amenable to journalistic methods. In his Introduction, he says :—

"Some time after Mr. Dennis Bradley's conversion to spiritualism I was content to look on him as an intellectual backslider, and to lament the passing of an engaging cynic. . . . It was not till I realised *that he was still making money*, still playing lawn tennis reasonably well, and still offering me whisky and soda with all his old geniality, that the startling thought occurred to me that he might conceivably be right. So I looked into it." (*Italics are mine.*—Ed.)

This gives his mentality.

He went to a variety of séances. One example is the séance with Rudi Schneider at Braunau. He says :—

"We were hardly allowed to remain silent for a moment. There were constant demands from Rudi for 'Katharina.' With the utmost gravity the whole circle sang :—

'Oh, Katharina! Oh, Katharina!
To keep my love you must be leaner,
There's so much of you two could love you;
Learn to Swim. Join a gym. Eat farina.
Oh, Katharina, unless you're leaner I'll have to build a big arena.
You're such a crowd, my Katharina; I got a lot when I got you.'

"Led by Mr. Price, we sang that chorus hundreds of times . . . we sang it till we were exhausted, and our throats gave out. Mr. Price, who performed with astonishing gusto, could hardly speak the next day, and had to get a supply of throat lozenges."

And this astoundingly vulgar manifestation is German "Spiritualism!" Can you imagine an intelligent spirit having anything to do with such blatant vulgarity? Even so, there was one item which should have given Mr. Palmer food for thought. He says :—

"The curtains slightly parted and there appeared through the opening the queer little hand. It was a pretty, delicately made little hand, though as far as I could see it had no thumb. I saw four fingers—nimble little fingers—quite distinctly, and there was also a wrist, but there seemed to be no thumb or arm. The queer little hand faded away into nothing. It moved quickly to a table on which I had been asked to place my handkerchief under a red-shaded electric lamp that made everything around the table clearly visible.

"While we all watched intently—I was only about 2 feet from the table—the little hand took the handkerchief and disappeared with it through the curtains."

Mr. Palmer concludes his book with these words :—

"There is no need to make up your mind about spiritualism. There is, indeed, every intellectual justification for not doing so. . . . There is a good deal to be said for the intelligent spiritualist's view. There is rather more (I think) for the rival theories of sceptical researchers. Between the two only the impulsive can feel competent to decide."

On Mr. Palmer's data I am disposed to agree with him. It is on the quality of the data that he and I differ so profoundly. I do not base my beliefs on single chance séances with inferior mediums, but on purely scientific testimony. I think that all physical phenomena when they are not done by the medium's own power, are the work of inferior spirits. Anyhow, they have little part in the higher spiritualism.

S. De B.

SPIRITUALISM AND THEOSOPHY, 2s. net., and OCCULTISM, CHRISTIAN SCIENCE AND HEALING, 2s. 6d. net.

By Arthur W. Osborn, M.C. Ruskin Press, Russell House, Melbourne.

Mr. Osborn, who is a Theosophist, gave the contents of the first book as a lecture in Melbourne last year. He recognises the place played by Spiritualism in pioneering work to-day. "It has brought thousands of people into touch with a world of new concepts and has broken through the crust of their materialism." The place and use of Theosophy is sketched, and its superiority to Spiritualism insisted upon. It is this attitude, even from so kindly a critic as Mr. Osborn, which has continually divided the two movements. They have had their own specific work to undertake, and that the Spiritualist, who has reached his tens of thousands, should be continually told by Theosophists, whose message is to a very limited class, that they have an inferior complex is not helpful. Let us rather rejoice that the light of spirit has managed to get through to the world in spite of the barriers man has set up. Theosophists are certainly not able, nor willing to do the work of Spiritualists; let them rejoice that others are prepared to break up the hard soil.

The volume on "Occultism, Christian Science and Healing," by the same author, states and contests "the claims of Christian Science and the view of Spiritual Healing held by Occultists."

From "Science and Health" (Mrs. Eddy) the author quotes "If you would destroy the sense of disease, you should not build it up by asking to see the forms it assumes, or by employing a single material application for its relief." Insist vehemently on the great fact which covers the whole ground, that God's spirit is All, and that there is none beside Him. There is no disease."

"Numbers," says the author, "who have been able to accept this extreme attitude, have undoubtedly been healed. The power of the human mind when it is stimulated by such methods is well nigh incalculable. From the occultist standpoint what happens is this: The patient builds in Mental Matter—a thought form—of himself as healthy, which ultimately realises itself in physical conditions."

So many, he says, are still slavishly ready to follow instructions instead of hammering out the processes for themselves. But the world is like that, and that Christian Science has convinced so many by suggestion to begin with that Spiritual Healing is true is a fact to be reckoned with.

SCIENCE AND HUMAN PROGRESS.

By Sir Oliver Lodge. G. Allen and Unwin, Ltd. 4s. 6d. net.

Six lectures given under the auspices of the Halley Stewart Trust, whose object is defined by Sir Oliver Lodge, in the first lecture for 1926, as the Research for the Christian Ideal in all Social Life, are published in above form; and form a valuable contribution to the thoughtful consideration of to-day's needs and responsibilities. In the titles it will be seen how the lecturer leads up to the problem of survival as a natural sequence to the consideration of other problems.

- I. Man's position and his advances in the XIXth Century.
- II. Design and Purpose aiming at the Development of Man.
- III. Help and Guidance. The indication of our senses and the reality of the Unseen.
- IV. Faith and the Quest for Truth. Relationship between Theology and Science.
- V. Life and its Mysteries. Some Insoluble Problems of Existence.
- VI. Death and Hereafter. The Problem of Survival.

"Once a truth has been realised," says Sir Oliver, "we find that it has always been there; it is our recognition of it that is new. . . ." "So it will

turn out with this question of spiritual existence and survival. We are in process of discovering a whole new world, nothing less. Some day the discovery which many individuals have begun to make now will be admitted. And then the corporate outlook of mankind on the Universe will be changed enormously. Life will no longer be a frustrated episode, a flash in the pan... death will no longer be regarded with gloomy apprehension."

Postulating the question, "How do we know that our departed friends still in any sense exist?" he replies. "I know my cumulative evidence that they continue, and are round about us more than we suspect—Life is not a things that peters out and stops—it goes on under different surroundings. It has many modes of manifestation—this present state is only one of the modes—Love bridges the chasm."

And so the XXth Century gospel of love and service is given from the mouth of a great scientist to the people of England to-day, and his words on life and death are powerful and emphatic, because he has not been too proud to learn some of his facts from the humble and despised Spiritualists.

THE TRUTH ABOUT OSCAR SLATER.

By William Park. The Psychic Press, 2, Victoria Street, S.W. 3s. 6d. net.

This book is interesting to psychic students, in the fact that Sir Arthur Conan Doyle has published it, and writes a long foreword upon what he believes is a matter of injustice. He has in season and out of season for many years advocated the re-trial of Oscar Slater the subject of the book, whom he believes was condemned for murder on insufficient evidence, and has been confined for eighteen years in Dundee Gaol.

Another life was involved in Slater's condemnation, a man named Trench, in the Glasgow Criminal Investigation Department. He believed in Slater's innocence, and suffered dismissal and ruin because of this belief.

Mr. Park, the writer, has re-stated the whole case for to-day, and Sir Arthur calls for the revision of our criminal system by the appointment of some higher authority to inspect and examine the internal work of the police in England, and of Fiscals in Scotland in the preparation of a case. Perhaps this new publicity will bring about a review of the case in the interests of justice.

THE NATURAL STATE.

By H. Dennis Bradley. Werner Laurie Ltd. 7s. 6d. net.

This is Mr. Bradley's fifth volume, and is interesting to us as following the brave records of "Towards the Stars," and "The Wisdom of the Gods," which have been read in every corner of the world, and have stimulated thought on psychic matters.

Mr. Bradley has always had sincere and original views of life unhampered by conventional opinions. During the war, he differed on the necessity for war, and the present book shows that his views on this matter are unchanged. The relation of the sexes, the hypocrisy of much of social life, the determination of the new generation to cut the past and have its own way are some of the matters dealt with.

These outspoken essays are of value to men and women who wish to look at life straightly, and to evolve for the day its own code of wise conduct.

SURVIVAL—MY QUOTA.

A privately published pamphlet by F. J. Crawley, of Newcastle-on-Tyne, is a sign of the times. Mr. Crawley who is at the head of the police force in this important Northern town is a man of probity and independent thought.

Psychic facts came to his notice some years ago, and in his own house and family; in his wife and a friend, mediumistic power was discovered. A series of telepathic experiences between his wife away on holidays and himself and friend at home, which seemed to be carried out by the intermediary of their communicators from the other side convinced him that survival was the only reasonable explanation of the happenings.

Later, his wife and friend passed away, and excellent psychic extras of both were obtained in visits to the Crewe Circle. These results are reproduced in the pamphlet and Mr. Crawley has placed us under a debt by his brave advocacy.

CORRESPONDENCE.

Mr. F. Bligh Bond writes :—

I am sending you for the December PSYCHIC SCIENCE a document of importance in connection with the "Margery" mediumship. It represents the final chapter in the vindication of this excellent lady and her husband from the concerted attacks to which they have been subjected now for so long a period. . . .

After mature reflection on the twenty-nine folio pages of closely typed statements, I do not feel that PSYCHIC SCIENCE is the place for the highly contentious matter involved.

The dispute does not turn on the genuineness, or otherwise, of Mrs. Crandon's mediumship. It has become a matter of accusation and counter-accusation on Dr. L. R. G. Crandon's personal character.

Our own position is clear from the presentation of a silver vase to the Crandons in recognition of their courage and persistence, and with the fact that Dr. Crandon is one of the Honorary members of the College.

We concur with the head of the City Hospital Committee, who is reported by Mr. Bligh Bond as saying "that he had known Dr. Crandon intimately for twenty-six years, and had been closely associated with him for nineteen years of that time. He categorically denied the allegations. All these he stigmatised as baseless fabrications. He told me that he had never wavered in his respect and friendship for Dr. Crandon, whose self-sacrificing labours were well known, and that he condemned all stories affecting Dr. Crandon's character, either moral or professional, and, if necessary, he would come out into the open to defend him."

The final phase appears to be that the Council of the Boston S.P.R. have decided that they will regard these matters as between private individuals, and not as between their President and Research Officer, and the parties who have cause for complaint. By thus dissociating themselves, the Boston S.P.R. have sufficiently indicated their corporate sentiment, so that Mr. Bligh Bond may to that extent feel sure that the purpose of his intervention has been attained.

"AN INVESTIGATOR'S EXPERIENCE OF MATERIALISATION
PHENOMENA."

By Mr. Homer T. Yaryan. TRANSACTIONS, October, 1926

These investigations, published in last year's October issue, have given rise to a correspondence whose salient features are detailed below. Reference to the article itself will show Mr. Yaryan's career as a successful business man, and, which is more to the point, as Chief of the Secret Service of the U.S.A.

Treasury Department. (p. 177.) He details how he searched the rooms in which the earlier sésances took place at Mr. Jonson's house, his precautions in padlocking and sealing the doors and windows (p. 179). After a series of these sittings Mr. Yaryan asked the medium to repeat them at his (Mr. Y.'s) own house. They took place in his study on the second floor, the only means of entrance being the one door. He summarises his results on p. 188. Reference must be made to his account for a fair judgment to be reached.

On this article, Mrs. Margaret Deland, a well-known and respected authoress, wrote to me under date October 27th, 1926, as under :—

This gentleman (who writes, no doubt with perfect sincerity) overlooks the fact that Dr. Carrington reported of a sitting with Jonson as follows :—

"I distinctly saw the process—saw the figure bend down gradually then lie flat, and finally pull the head under a piece of black cloth with a jerk."

And he says that he saw the reverse process of materialisation, which (Dr. Walter Prince informs me) is exactly the method by which fraudulent materialisers proceed to make figures appear and disappear in semi-darkness. Dr. Carrington's experience took place a good many years ago, but the recent exposure of Jonson in California has left no possible doubt in the minds of informed persons that he and his wife (now deceased) were clever and conscienceless frauds. The publication of things of this kind, tends, it seems to me, to put the whole subject of psychic phenomena in a sort of dust heap of contempt and ridicule."

I replied, to the effect that I had not come across the exposure referred to but that "exposures" require as careful analysis as the alleged phenomena and instanced some cases which would equally have led to the rejection of the direct testimony of Wallace, Crookes, and Richet. I called attention to the statement that Mr. Yaryan's experiences were published on his own authority only, but that *prima-facie* this gentleman seemed to be both competent and careful, and that the phenomena he reported were quite inexplicable by such elementary trickery as that described by Dr. Carrington.

Mrs. Deland replied, January 22nd, 1927. The chief points in her courteous letter are as under :—

"After reading your frank and fair-minded letter, I thought the best thing I could do would be to find out about the Jonsons and report the facts to you. With this end in view, I wrote to friends in California, asking them just why intelligent people, interested in physical research, had repudiated the Jonsons. It took some time to get at the facts, but I have now the whole matter in my hands.

"I had known before I wrote to California, that the conditions under which the so-called materialisations at the Jonson sésances took place, were ludicrously inadequate—so far as the prevention of fraud was concerned. One lady, a member of the Boston S.P.R., and of the English S.P.R., who went to a sésance, told me that the sésance room opened into a closet (from which the materialised forms emerged), this closet had several drawers, and also a door leading to some outer regions of the house. She explained that she did not examine this door, nor look into the drawers for possible paraphernalia, because coming as the guest of some very earnest believers, she did not feel at liberty to do so. . . . Indeed, the gullible persons who witnessed "materialisations" under such circumstances really deserved to be cheated. But the "confession," sent me from California, put the possibility of genuineness out of the question."

To this letter Mrs. Deland appends a booklet and four sheets of clippings from the *Los Angeles Record* for March, 1926. This is too long to quote *verbatim*, but it contains a confession signed by a Mrs. I. A. Swank, of 949, North El Molino Avenue, Pasadena, stating "I was the 'Star of Hope,' because Jonson and his wife came to me and begged me to do it. They came on the afternoon of the day they wanted me to appear, and with tears in their eyes,

prevailed upon me to save their lives and their home. This was on October 27th, 1922, I guess. . . . " I only acted twice. Once Mrs. Jonson put five dollars in my hand when I came out as the Star of Hope, and another time I got three dollars. I know others came from Los Angeles to act and take different parts. Lottie and her sister played the part of 'The Star of Hope' when I didn't."

The booklet is entitled "Star of Hope," and consists of rather banal and commonplace "messages" delivered by the "materialised Star" to "the Society for Advanced Psychical Research" (now defunct). Its frontispiece is a photograph of the woman who poses as the Star of Hope—a theatrical and unimpressive figure. The whole tone of the booklet bears out Mrs. Deland's criticism that it is the work of "pathetically foolish people." Mrs. Deland earnestly desires that the above confession should be published, and Mr. J. Arthur Hill, to whom Mrs. Deland has also written, urges the same course. In his letter to me he says:—

"I hope the British College Quarterly will print the evidence on both sides so far as real evidence is obtainable. There seems to be evidence enough to establish fraud, and I think it ought to be published. Of course it is unpleasant for us, but our first duty is to tell the truth. Even if we think fraud is not proved to the point of coerciveness, the fact that a confession has been made by an alleged confederate is a fact that cannot honestly be ignored or suppressed. I wish physical-phenomena sittings could be restricted to experienced and capable investigators; the frequent exposures and confessions have led many people to think that the whole subject is the outcome of trickery on one side, and gullibility on the other. However, we cannot so restrict experimentation, so we must just publish the evidence on both sides and leave people to make up their own minds."

In deference to the opinions of Mrs. Deland and Mr. J. Arthur Hill, which I find it impossible to disregard, I have complied with their wishes, though my own view is slightly different. "Confessions" have been made, or alleged to have been made, by Kate Fox, Florrie Cook, Eva C., Slade, Buguet, and many other mediums, sometimes under duress, sometimes possibly by bribery, and otherwise. Some of these confessions even if true to the extent of admitted fraud in certain instances, are manifestly false as nullifying positive long-continued experimental verification of the phenomena. Every medium, almost without exception, has been accused of fraud, on mere suspicion. These things leave the general question untouched; and the printing of voluminous "evidence" for and against leaves the whole subject in the turmoil of confusion with which we are so painfully familiar, and reduces the student to the standard works by Dr. Geley, and Professor Richet, and others whose *bona fides* and scientific acumen is beyond question.

In the present case the confession is not by the medium, but by a woman self-convicted of cheap deception—a tainted witness. I am, nevertheless, disposed to believe her story, not because of her confession, but because the photograph in the "Star of Hope" pamphlet looks to me just the sort of vulgar trickery which that sort of woman might be expected to produce. It looks just like "Mrs. Swank" (!) and the feeble banalities of the booklet are those which pathetically foolish religiosity produces in sickening profusion.

Mr. Yaryan's testimony to the facts which he states he saw in his own house seems to be that of a competent and clear-headed man. The precautions which he took seem adequate, and the phenomena themselves are not more marvellous than the materialisations recorded by such careful and temperate observers as A. R. Wallace, Sir Wm. Crookes, Sir Oliver Lodge, Dr. Geley, Professor Richet, and others, including those who testified to the mediumship of Mr. D. D. Home. Certainly his experiences are not explicable by the infantile methods described by Dr. Carrington and Mrs. Deland's friend.

Having myself seen materialisations under rigid conditions, I accept the positive testimony of scientific observers and experimentalists; and am also disposed to accept the negative evidence, not as casting doubt on the actuality of physical phenomena, but as showing in some cases the proneness of

hysterical types of religiosity to "pious fraud," and in other cases the impudent cheating practised on credulous imbecility by greedy charlatans.

To my mind, the only path through the bog of lying, cheap journalism, superstitious credulity, and sceptical obsession, lies through the laboratory. And the laboratory has spoken, and decisively. In his "Clairvoyance and Materialisation," Dr. Geley and a score of scientists and collaborators which, given chapter and verse in accurate laboratory detail of materialisations which, though less complete than those testified to by Sir William Crookes, nevertheless support the testimony given by him after three years of study, and that of many independent observers of reliable antecedents such as Mr. Yaryan and Sir Arthur Conan Doyle, A. R. Wallace, Professor Richet, and a multitude of observers against those prolonged experiments no adequate objections can be alleged. I can understand obstinate incredulity among those who refuse to believe anything they have not seen, however good the evidence, though that attitude is somewhat disproportionate to the proof. The incomprehensible thing is that those who profess to be open to evidence should not see that once the general phenomenon has been proved, all controversies of this kind are merely unimportant accusations against particular persons. Their proof or disproof does not affect the general fact. In this matter I agree with my friend Dr. Geley:—

"The only conclusion I shall draw for the moment from the dry statements of phenomenon, is the certitude of their authenticity. Against this certitude all denials based on preconceived ideas or on any philosophical opinions can avail nothing."

We are now in a position to draw the inferences from a known body of facts, and these are of paramount importance to the world, for they answer the age-long question of mankind—If a man die shall he live again? It is high time that those who know the general fact to be true should take a resolute position in affirming it.

EDITOR.

Sir A. Conan Doyle, having read the above, commented as follows:—

"I have just re-read my own account of Jonson in 'The Second American Adventure' (chapter VI). There is nothing there which I would wish to modify, though I might add that I am in agreement with those who find the photograph and writings of 'Star of the East' to be unsatisfactory. As to the actual phenomena I am convinced that on the occasion when I saw them they were genuine, and my observations confirm those of Admiral Osborne Moore, Mr. Yaryan, and Mr. MacKenzie. The closet alluded to by Mrs. Deland is the natural passage from one room to the other, and I examined it with care. One door opens into it, and this was strongly wired up. I was not entirely satisfied about it, and had the following re-assurance from Mr. Baker, the President of the local Society. 'During the past winter the door has been wired constantly, in such a way that the wire can only be taken off by a heavy pliers. All the members have free access to the whole house, and we use those bedrooms' (at the other side of the wired door) 'for our wraps. We know positively that no one can come in or go out during these meetings. The mediums live entirely alone, without even a maid. This little passage is the only natural place for a cabinet.' I agree with Mr. Yaryan that it would take a number of people, both male and female, to effect the impersonations if they had been impersonations. Several of the figures were recognised in good red light by the sitters, and one, who came to me, was certainly very like the person whom it claimed to be. Whether with waning powers (for he is an old man), Jonson was ever tempted to supplement his real powers by pretence, I know not. I confess that I did not like 'The Star of Hope.' But that those powers were real I am absolutely convinced."

This correspondence is now closed.

BOOKS BY COLLEGE MEMBERS.

Sir A. CONAN DOYLE.

The New Revelation.
The Vital Message.
Our American Adventure.
Our Second American Adventure.
The History of Spiritualism. (Vols. 1 and 2.)
The Case for Spirit Photography.

Mrs. ST. CLAIR STOBART.

Ancient Lights.
Torch Bearers of Spiritualism.

Mrs. KELWAY BAMBER.

Claude's Book.
Claude's Second Book.

Rev. DRAYTON THOMAS.

Some New Evidence for Human Survival.

Mr. A. W. TRETHEWY.

The Controls of Stainton Moses.

Mr. A. CAMPBELL HOLMS.

The Facts of Psychic Science and Philosophy.

Mr. S. DE BRATH.

Psychic Philosophy.
Psychical Research, Science and Religion.
The Religion of the Spirit.

THE QUEST.

A Quarterly Review.

Edited by G. R. S. Mead, M.A.

Single Copies, 2/6 net. ; 2/8 post free.

Annual Subscription, 10/- post free.

Vol. XIX. No. 2.

JANUARY, 1928.

New Series

The Natural and the Artificial	...	...	THE EDITOR.
Theologia Esoterica	...	...	ARTHUR EDWARD WAITE.
The Passing of Darwinism	...	...	H. REINHEIMER.
Three Candles: I. France	...	...	DR. GERALDINE HODGSON.
Memory	...	...	REV. J. R. DONALD.
Shelley's Claim for Bacon	...	...	ALICIA A. LEITH.
Clairvoyance and Mental Imagery	...	...	L. M. BAZETT.
The Length of an Ell	...	...	J. M. LASK.
Immortality	...	...	F. H. A. ENGLEHEART.
The Finding of God	...	...	J. B. M. MCGOVERN.
The Briar Rose	...	...	GERTRUDE VAUGHAN.

Reviews and Notices.

JOHN M. WATKINS.

21, Cecil Court, Charing Cross Road, London, W.C.2.

PSYCHIC SCIENCE.

Vol. VI.

April, 1927, to January, 1928.



*QUARTERLY TRANSACTIONS
OF THE BRITISH COLLEGE
OF PSYCHIC SCIENCE, Ltd.*

Published by the College at 59, Holland Park, London, W.11.

*Arrangements have been made with the Printers
for binding (in cloth) at 3s. per volume.*

INDEX TO VOLUME VI.

	PAGE
ABSTRACT OF PAPERS, CONGRESS OF 1927	247 to 259
ANNECY, STREET NAMED AFTER DR. GELEY	294
ARMISTICE SUNDAY, 1927 AT ALBERT HALL	297
Medium M's Message	240
ARREDONDO, ANTONIO DE	263
ARTHUR HILL, PERSONAL EXPERIENCES. Lecture	7
ATLANTIC BED NOT RISING	296
AUSTRIAN WOMAN HEALER, AN. Mrs. McKenzie	90
BARKEL, MRS.: Case of Prevision; "Blue China"	281
BENNETT, CAPT. E. N.: "What was the Figure?"	113
BLACK DEATH, THE: Error in Date	290
BLACK SOULS. (Frau Fürstlinger). Am. S.P.R.	231
BLATCHFORD, ROBERT: In the "Clarion": Testimony	147
BOND-BLIGH, F.: Note on "Margery"	310
BOND, W. COLESWORTH: The Family Circle	35
BOOK REVIEWS:	
Barry, P. H.: "The Secret Power"	305
Bazett, M.: "Some Thoughts on Mediumship"	74
Beddow, P. P.: "Evolution of the Soul" (Pamphlet)	77
Bennett, Capt. E. N.: "Appolonius"	154
Bert, T. Précis de Métapsychique (Paris)	133
Bradley, H. Dennis: "The Natural State"	308
Brown, William, M.D., D.Sc.: "Mind and Personality"	72
Bulford, Stanley: "The Mystery of Ourselves"	305
Clark University, U.S.A.: "The Case for and Against Psychic Belief"	307
Chevalier, Florence: "Albert Chevalier Comes Back"	77
Crawley, F. J.: "Survival. My Quota"	310
de Crespigny, Mrs. Champion: "The Dark Sea"	156
Dallas, Miss H. A.: "Leaves from a Psychic Notebook"	156
De Brath, Stanley: "The Religion of the Spirit"	302
Doyle, Sir A. Conan: "Pheneas Speaks"	153
Heather, B.: "Light on the Foothills"	76
Herries, J. W.: "Other World People"	76
Hill, Katharine St.: "The Book of the Hand"	235
Hodson, G.: "The Kingdom of Faerie"	157
Holms, A. Campbell: "Fundamental Facts of Spiritualism"	236

	PAGE
Lamond, The Rev. John : " Joan of Arc and England "	233
Lister, Roma : " Further Reminiscences "	154
Lodge, Sir Oliver : " Science and Human Progress "	309
Montagu, N. St. J. : " Revelations of a Society Clairvoyante "	75
Osborn, A. W. : " Spiritualism and Theosophy "	308
Palmer, E. Clephan : " The Riddle of Spiritualism "	307
Papillion, W. : " The Voice of God "	306
Park, William : " The Truth about Oscar Slater "	309
Platt, H. B. : " Fragments from H. P. Blavatsky "	306
Powell, A. E. : " The Astral Body "	234
Quest, The	76
Rile, Dr. V. E. : " The Mysterious Kundalini "	236
Robottom, Mr. and Mrs. Doyle : " Realms of Light and Healing "	155
Sanders, C. G., D.Sc. : " The Riddle of the Ether "	305
Shirley, The Hon. Ralph : Clairvoyance and Materialisation "	151
Sinel, J. : " The Sixth Sense "	234
de Steiger, Madame : " Memorabilia "	235
Summers, M. : " History of Witchcraft and Demonology "	73
Thompson, Mrs. V. : " Normal and Supernormal Telepathy "	236
Tweedale, Violet : " Mellow Sheaves "	157
Walker, Miss Nea : " The Bridge, a Case for Survival "	303
Wynn, Walter : " Christ and a Mad World "	304
BOOK TESTS : Mrs. Barkel. Reference to book in British Museum	279
Mrs. Cooper. A Mother Recalls a Recitation	272
Father on his Son's Work	272
Correct and Unusual Word	273
Former Psychic Experience Recalled	273
Correct Indication of Contents of Test	274
Memories and Experiences Recalled	275
Correct Word Found (Jolyon)	276
"Daylight "	277
Anniversary Recalled and Conversation	277
A Letter Test	278
Mrs. Garrett. Refers to a Joke Marked in a Book	132
Message of Remembrance and Cheer	133
Remembrance of Past Days	133
Prevision of a Book	134
Message from a Son	135
Communication Regarding Development	135
Communication Regarding Personal Affairs	137
A Warning and the Vision	137
BOTHAM, MRS. (Medium) : Choir Boys Manifest to their Vicar	57
BRITTAIN, MRS. ANNIE : Her Autobiography	266

	PAGE
BUBB, MISS : Supernormal Photography (translated)	93
BULLETIN DE L'UNION SPIRITE FRANÇAISE	243
BULL, DR. TITUS : Healing. By Mrs. H. C. Lambert	83
BURNSIDE, JOHN : Supernormal Photograph of	283
" CATHOLIC TIMES " : Elevation of Medium to Saintship	150
CHIEF OF THE OLD BRIGADE : (W. T. Stead). Edith K. Harper ...	30
CHILDREN IN SPIRIT-LIFE : (Mrs. Brittain)	267
CHINESE SCRIPTS (Dr. Whyment)	130
COLLEGE DINNER, 1927	62
COLUMBIA JUDICIARY COMMITTEE	1
CONGRESS OF PSYCHICAL RESEARCH (Paris, 1927)	247
CORNER, MRS. : (Florence Cook)	113
CORRESPONDENCE ON Mr. Yaryan's Article, October, 1926	310
CRANDON, DR. L. R. G. : On Harvard Report	66
CREWE CIRCLE : Major Mowbray's Recognised Photographs	282
CROOKES ON AUTOMATIC WRITING	126
DEANE, MRS. : Photographs of John Burnside	283
DE BRATH, S. : Editorial Notes	1, 80, 163, 234
Experience with Mrs. Barkel	118
DENIS, LEON : On Automatic Writing. (Transl. E. W. Duxbury) ...	123
DOWSON, MRS. : (Medium). A Promise Kept	140
DOYLE, SIR ARTHUR CONAN : Cambridge Union Debate	245
DRIESCH, PROFESSOR : At Congress, 1927	85
DUKE, MRS. : Dr. Bull's Medium	123
DUXBURY, E. : Automatic Writing by Leon Denis (transl.)	282
ECTOPLASM, FROM TRUMPET IN FULL LIGHT	4
ECTOPLASMIE ET CLAIRVOYANCE : Analysis of	151
" " Review of, by Hon. Ralph Shirley ...	232
EMILIE DE ST. AMARANTHE : Alleged Materialisation	296
ETHER AS SPIRIT	167
ETHERIC BODY : Sir Oliver Lodge on	68
EVANS, HAROLD : Exposure of Alleged Trickery	281
EVIDENTIAL TESTIMONY : Major C. Mowbray	50
FACE IN THE DARK	35
FAMILY CIRCLE, THE : W. Cotesworth Bond	21
FLOWER APPORTS	242
FRAUD : " Always the Fault of the Sitters "	241
" Conscious and Unconscious	282
FRENCH FLAG, BURIAL OF AT NICE	132
GARRETT, MRS. : Portrait of	286
GLASS WINDOW BURIED	163
GOW, DAVID : Editor of " Light." Portrait of, and History	228
GRUBER, PROFESSOR KARL, deceased : His Works	

	PAGE
HADDON'S STORY: By Miss Cecil Lockwood	286
HARBINGER OF LIGHT: Our Living Dead	148
HARPER, EDITH K.: On W. T. Stead	30
HASDEU, JULIE (deceased): Writes to her Father	126
HEALING: Bishop Perowne on	141
Dr. Ayton Marrett	141
David Blair (healer), convicted	142
Colonel Hart, K.C., M.P., on	142
Dr. Bull's Method	84 to 89
Dr. Carl Wickland on Obsession	89 and 227
HOPE, WM.: Photograph of Dr. Millar's Son	94
HOUDINI: Evidence to the Columbia Judiciary Committee	2
LAMBERT, G. W.: Plotinus	169
LIGHT ON ANCIENT LITERATURE: Dr. Whymant	129
ILLUSTRATIONS: Rev. C. Drayton Thomas	1
Mr. David Gow, Editor of "Light"	162
Mrs. Annie Brittain	239
Mrs. Garrett	132
Mrs. Vickers	1
Lady Hehir's Wolf-hound	60
Bedroom at Wiesbaden	219
Mr. Robert Boursnell: (Medium)	80
Fourteen Supernormals	113
John Burnside (supernormal)	284
INEXPLICABLE PHENOMENA: Florizel von Reuter	261
INTERNATIONAL CONGRESS OF PSYCHICAL RESEARCH	247
INSANITY, CAUSES OF ORIGINAL ATTACKS.	81
JAMES, WILLIAM: Mentioned by A. R. Wallace	120
KING CHARLES II: (Haddon's Story)	287
KINGHAM IN CHARLES II TIME: (Haddon's Story)	291
LE COUR, MR.: On Emilie de St. Amaranthe	232
LOCKWOOD, MISS CECIL: (Haddon's Story)	286
LODGE, SIR OLIVER: Address to London Clergy	164
LORD ALWYN COMPTON, BISHOP OF ELY	226
"LUCE E OMBRA" BOZZANO: On Supernormal Photography (transl. Miss Bubb)	98
LUDWIG, PROFESSOR D., of <i>Freising</i>	211
LUNN, MR. A.: On Capt. Maskelyne	238
"MARIE'S" MATERIALISATION	114
"MANCHESTER CITY NEWS": "An Editor Speaks Out"	146
MAINAGE, REV. FATHER: Metapsychics open to Catholics	146
"MARGERY" MEDIUMSHIP: Finger Prints	226
MACGREGOR, MISS H.: Sittings	55

McKENZIE, MR. HEWAT : Hon. Principal College, on Herr Melzer ...	17
McKENZIE, MRS. : Of Patience Worth	186
Personal Experiences, Edited by	51
MCCREADIE, MRS. (deceased)	139
MEAD, MR. G. R. S. at College Dinner	62
MEDIUM'S FUND, DONATIONS TO	298
MEYER, MR. JEAN	246
MELZER, HERR : Various Controls	17, 26
MILLER, J. H. D. : From the Other Side	93
MOWBRAY, MAJOR C. : Evidential Testimony	281
NATURAL SCIENCE IN ANCIENT TIMES	173
" NOEL " AND " LEON " : (Mrs. Brittain)	270
OLD GRENADIER	294
" PATIENCE WORTH " THE CASE OF : Dr. W. Franklin Prince	186
" " Mrs. McKenzie on her work	186
" " On Herself	187
" " Examples of her Poetry	191 to 200
" " Her Proverbs	202
" " Her Dialect	205
PARSEE'S MESSAGE FROM BOMBAY	51
PERSONAL EXPERIENCES : J. Arthur Hill	7
" " Edited by Mrs. McKenzie	51
PEROWNE, DR., BISHOP OF BRADFORD ON HEALING	141
PHENIX SÉANCE DENOUNCED BY LORD CHARLES HOPE AND MR. JAQUIN	241, 297
PHYSICAL PHENOMENA, Importance of	4
PLOTINUS : By Mr. G. W. Lambert	171
" His Bibliography	169, 184
PREVISION, Deferred	270
PROGRESSIVE THINKER : Annual Materialising Séance	149
PROPHECY, A : Its Fulfilment. Colonel R. F. C. O'Brien	218
PSYCHIC GLOVES : Supposed Normal Production of	301
REESE, PROFESSOR BERT (deceased)	67
REUTER, HERR FLORIZEL VON : On Hesperus Additor	225
" " His Experiences	261 to 265
RICHET, PROFESSOR CHARLES : On the Congress of 1927	243
SCATCHERD, MISS FELICIA R. (deceased)	69
" SIC COGITO " : (Hasdeu)	126
SILVER RING : A Remarkable Part of a Message	53
SOUTHCOTT, JOANNA : Her Box, or One of Them	143
" SPIRITS " : Not an Unscientific Explanation	13
" SPIRITUAL TRUTH " : Psychic Side of Russian Life	149
SPONTANEOUS PHENOMENA : Prof. D. Ludwig of Freising	211

	PAGE
STEAD, W. T. : Originator of Julia's Bureau	31
SURVIVAL, PLOTINUS' : Theory of	177 and 179
SYMBOLIC NAMES : (Mrs. Brittain)	171
SUPERNORMAL PHOTOGRAPHY : Guarantees of Genuineness	3
" " Professor Bozzano on	93
" " Ideo-Plastic Action not the Clue to	96
" " Lady Glenconner's Son	97
" " Of Robert Boursnell with Fourteen Plates	100
" " Ultra-Violet Light	103
" " College Records of	105
" " Robert Boursnell's Tests	107
" " Theories on	110
" TALKING TRUE " : (Mrs. Brittain)	268
TIGHE, HARRY : Passing of a Soul	159
TIMSON, PROFESSOR T., D.Sc. : Of Television	148
TRANCE MEDIUM : Experience with A. R. Wallace	118
TRIPARTITE PSYCHOLOGY : (Plotinus)	175
TRUMPET SÉANCE AND VOICE IN LIGHT	282
WALES, HUBERT ; His Theory of Telepathy	9
WALLACE, ALFRED RUSSEL : Message from	119
WARRICK, MR. F. W. : Supernormal Photograph, J. Burnside	284
WHAT WAS THE FIGURE : Capt. E. N. Burnett	113
WHYMANT, DR. : On Chinese Ode at S.P.R.	223
" On Confucius	129
WICKLAND, DR. AND MRS. : Cure of Obsession	227
WILKINSON, AARON : (Medium)	7
" WIDE WORLD MAGAZINE " :	113
WOOLLEY, DR. V. G. : On S.P.R. Radio Results	141
VALIANTINE, GEORGE : (Medium). Chinese Characters	143
VIRGIN BIRTH : Legends on. The Church's Position	170
YARYAN, H. T. : Correspondence on His Article, October, 1926	310
YOURACH, FRAU : An Austrian Woman Healer	90
ZEITSCHRIFT : On Dr. Karl Gruber	228
" Benedictine Monk's Poltergeist	211
ZUGUN : Eleanora	77

COLLEGE INFORMATION.

Among the single and course lecturers for the Autumn Session are Dr. Neville Whymant, Mr. Denis Grinling, Mr. C. L. Hooman, Mr. Horace Leaf, Mrs. Kelway Bamber, Mrs. Barkel, J. Hewat McKenzie and others.
Syllabus on application to the Hon. Sec.

DEMONSTRATIONS.

GROUP DEMONSTRATION for Mental Mediumship. (Bookings required)

Tuesdays at 4 p.m.

PUBLIC CLAIRVOYANCE—Fridays at 8 p.m. (*See Syllabus.*)

MRS. BARKEL—Trance Mediumship. Private Appointments.

MRS. VICKERS—Trance Mediumship. Private Appointments.

MRS. GARRETT—Trance Mediumship. Private Appointments.

MRS. MASON, Trance Mediumship. Private Appointments.

MRS. SHARPLIN—Clairvoyance Psychic Development. Class and Private.

MR. G. SHARPLIN—Trance Diagnosis of Disease, and Treatment. (Highly recommended). Healing Groups: Mondays, 3.30 p.m.; Thursdays, 8 p.m.

PHYSICAL PHENOMENA. The College is visited from time to time by important mediums; private intimation made to members.

An Excellent Loan and Reference Library is available for use of Members.

Conditions of Membership of the College.

All Applications for membership should be made on the College forms provided for the purpose. These should be accompanied by suitable references, and privilege is reserved to accept same.

The membership is limited to 500 full members, so that adequate attention can be given to individual needs, and the names and addresses of members are not published.

TOWN MEMBERS	Entrance Fee	...	...	...	1 Guinea.
	Yearly Subscription	...	...	...	3 Guineas.
COUNTRY MEMBERS	Entrance Fee	...	...	...	1 Guinea.
	Yearly Subscription	...	...	...	2 Guineas.
ASSOCIATE and FOREIGN MEMBERSHIP	Entrance Fee	...	...	...	1 Guinea.
	Yearly Subscription	...	...	...	1 Guinea.

Where more than one member of a family becomes a member the entrance fee for the second member is relaxed, and for such member the Town yearly subscription is fixed at 2 guineas and the Country at 1½ guineas.

Members may join at any time of the year by payment of current quarter's fee and entrance fee.

Personal attention to individual needs.

WHY THE BRITISH COLLEGE MERITS YOUR SUPPORT AS A MEMBER.

BECAUSE it is the only place in Britain where the ordinary member can carry out varied experiments under good conditions, and can consider and compare them with the experiences of others.

BECAUSE it provides classes for wise instruction in psychic development, and possesses a large and up-to-date loan Library.

BECAUSE without such a centre and its due support the subject will suffer under the over-critical and unduly limited methods of one body, or lose in the general mass of unrecorded matter of other Societies that sane and careful attention which the College embodies in records published in its valuable Journal.

OTHER GREAT SCIENCES which do not mean so much to human life as Psychic Science have ample means provided by interested students.

Give the College steady support by Town, Country or Associate Membership, so that the work can go forward unimpeded.

THE PSYCHIC BOOKSHOP, LIBRARY AND MUSEUM.

Proprietor - - Sir ARTHUR CONAN DOYLE

A fine selection of psychic works always in stock; also French and American Books, together with a stock of second-hand books on the subject.

Books on any other subject supplied to order.

Circulating Library 2/6 per month; books sent by post at small extra expense.

Museum of Psychic Objects of great interest. Entrance 1/-

Priced Catalogues of new books sent on application.

ABBAY HOUSE, 2, VICTORIA STREET, S.W.1

OPPOSITE WESTMINSTER ABBEY.

SPIRITUALIST COMMUNITY

SERVICES

ARE HELD

EVERY SUNDAY

At 11 a.m. and 6.30 p.m., at the

GROTRIAN HALL

115, WIGMORE STREET, W.1.

(Tubes - Marble Arch and Bond Street)

President: Sir ARTHUR CONAN DOYLE, M.D., LL.D.

The aim of the Spiritualist Community is to provide a platform for those who seek to present Spiritualism under its religious and philosophical aspects: